



**T. L. VASWANI**

**Gita : Meditations**

Also by *T. L. VASWANI*

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Krishna's Flute  
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The Call of Mira Education





**BELOVED DADAJI**  
**[SRI T. L. VASWANI]**

# **GITA : MEDITATIONS**

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**MIRA PUBLICATIONS**  
10, Sadhu Vaswani Road,  
Pune 411 001, (India).

*Published by :*

**Gangaram Sajandas**  
10, Sadhu Vaswani Road,  
Pune 411 001 (India)

**Price : Rs. ~~10.00~~ net in India**  
10 s. or \$ 1-50 abroad

*Printed in India*

**By Lt. Col. V. V. Joshi**  
Sakal Printing Press  
595, Budhwar Peth,  
Pune 411 002.

## DEDICATION :

To  
SUDAMA

*In my mind is a picture on which I meditate, again and again. On one side is Arjuna,—the noble Knight: on the other side is Sudama,—weary and heavy-laden. And in the centre is Sri Krishna,—the Servant of Man.*

*Dear to me are the poor ones but dearer still are Sudama and Vidura who both were poor yet would not beg.*

—T. L. VASWANI



When Krishna's Flute doth call, I must go.  
The Way may be through the Forest thick with  
thorns, still must I go!

—ST. TUKARAM

\*

I believe that the Future Age will be under the influence of Asian Culture.

The ancient culture of Greece and Rome awakened to a New Life in the 15th and the 16th centuries.

So in the generations to come will the Ancient Culture of Asia awake the world to a New Life.

—LION FENCHTWANGER

\*

O thou Sacred Singer, thou inspired interpreter of divinity! Whatever may have been thy name among mortals, I bow before thee! Hail to thee! Hail to thee, author of that mighty poem, whose oracles lift up the soul, in joy ineffable, toward all that is sublime, eternal, divine! Full of veneration, I salute thee above all Singers, and I worship unceasingly the trace of thy Footsteps.

—SCHLEGEL

## GITA : MEDITATIONS

We live in an epoch of social disorder and chaotic decay.

The aspiration for things of the Spirit has weakened. Technics and economics absorb the energy of thoughtful men. Communism in Russia, in Europe and Asia is a judgment upon culture. Man is disorganised and is losing his spiritual resistance to possession and propaganda, to the idolatry of power and to state-worship.

A New Renaissance of culture and man's spiritual life, the author submits, is humanity's urgent need. And the Gita, he points out, shows the way to a cultural and spiritual renaissance : for the Gita is, above all, a Dispensation of Love and Freedom.

The author's "Meditations" on the "Gita" indicate how man and society, culture and civilisation may be purified, rehumanised, re-vitalised. The Gita stands for freedom and social justice, for brotherhood of Man, for fellowship of Nations, for conquest of economic slavery, for creation of a new life.

The author believes that, underlying the diverse religious and racial inheritances of mankind, there is a common dynamic intuition, a common spiritual wisdom, a core of illumination which makes all nations one Brotherhood and all ages and their literatures a *yagna*,—one great offering to the Purshottama, the Eternal Spirit of History.

The author's "Meditations" on the teaching of the Gita regarding the Avatara are penetrated with a sense of Eternity in time, and of the Divine-human fellowship in history. These "Meditations" sound the note that God is not afar, but is nearer to man than he is to himself. He is within the soul : but man, alas! doth wander abroad ! "Look

into thyself and see thy Lord within thee !” — is a note the author sounds, again and again. Blended with it is the note :— “ See Him, also, in the poor and lowly ones. They are broken manifestations of thy Lord ! Krishna saw his own Self in Sudama. See thy Lord, too, in the daily life of struggle and strife.”

The “ Meditations ” are a plea for blending “ Silence ” with “ Service.” What you receive in the holy hour of silence, the author submits, should be poured out in loving service to the poor and lowly. The Wisdom of Sri Krishna reveals the truth that, in offering our daily work as a “ sacrifice ” to the Lord, we do not “ stain the white radiance of Eternity, ” — as Shelley thought, — but we transform the “ many- coloured dome of life ” into a Temple of the Spirit, a Sanctuary illuminated with gleams of the Eternal.

## INTRODUCTION

There is a crisis in Asia and in Europe,— a crisis in India, and a crisis within the Hindu Dharma. Ecclesiastical and traditional creeds are coming to an end. The modern world is coming, more and more, under the sway of forces which are dynamic,— some of which, indeed, are demoniac. And in loneliness, my heart cries out :—“O Lord! hast Thou disowned the world? Hast Thou forsaken man?”

Revolt against religion is rising. Is this revolt irrational? Is there not, in atheistic communism itself, a breath of the Spirit?

Alas! the heart of the modern world is lonely: and on the nations, alike of East and West, sits a heavy burden of having turned their faces away from God.

The Gita claims to be a dialogue, a communion of souls, between Krishna and Arjuna. Beautiful is this book not only in the music of its words but, also, in its thought and its vision. This inner beauty of the Gita has ravished the minds and hearts of many in many lands: the Gita has been translated into more than 40 languages. Whence cometh its power if not from some great fountain of spiritual life? This fountain flows from the heart of a Holy One who has, through the centuries of India's history, remained a symbol of eternal youth. He took up the Flute: and as he sang, the music of his heart rang through the souls of multitudes. His song,—the

“Song of God,”—still our hearts doth sway, while crowns and kingdoms have passed away.

The Gita is not a book in abstract philosophy: the Gita has a personal appeal to the heart. Again and again, rises in the Teaching of the Master the moving, thrilling note:—“Come unto Me!” In the 18th Chapter of the Gita, we read :—

*O Son of Kunti!*

*Know thou that he who loveth all that lives,*

*And deeply loveth Me, attains to Me!*

*By love and worship he doth know Me still*

*And as I am, how high and wonderful!*

*He knoweth Me and enters into Me*

*His will for ever blended one with Mine:*

*And whatsoever deeds he doeth, knight!*

*He offers them to Me, his Refuge, I;*

*He hath forever and forever won*

*By grace th' Eternal Peace: so win thou too!*

*Think every thought, do every act, to Me!*

*Renounce for Me! And sacrifice thy mind*

*And will to Me! Live in the faith of Me!*

It is this personal appeal in the Gita,—Krishna's call to the Soul,—which lingers in my heart. And I can understand why the great German scholar, Schlegel, on reading the Gita was so thrilled as to say:—“The Gita is the deepest and sublimest book in literature.” Schlegel felt, as I have felt, again and again, that “it is blessed to have lived to study this book” and to try every day to translate it into life and commune with its Central Mystery!

Arjuna communes with Krishna, and Arjuna's

face becomes new and sanctified. Arjuna communes with Krishna and sees the meaning of life, and the meaning of renunciation, and the meaning of joy, *ananda*, that cometh to him who hath learnt to renounce.

The youths of India feel happy to read Shaw and Marx. To the youths of India, I say:—"When you have read and closed Shaw and Marx, consider if it is not time for you to open the Gita!"

The Gita shows that Krishna could be active in the midst of contemplation and contemplative in the midst of action. And every one is called to become Krishna-like,—to become a Flute of the Master. The wind plays upon the Flute and it sings. Blessed is the man on whom the wind of the Spirit plays as on a musical instrument. "Make me Thy flute!"—is the cry of Krishna's *bhakta*.

The cumulative stress and strain of our days threatens the foundations of modern civilisation. The Gita calls us to a new sense of kinship with all countries and all creatures, with the poorest and the humblest of living things. The Gita asks Arjuna to know that he has his brothers "in air and water and the silent wood." No creed of "racialism" taints the teaching of the Gita. Krishna's teaching is one of integration: one Life pulsates in all beings, one single principle underlies all science and philosophy, all knowledge and art, all literature and social ethics. The Spirit (*atman*) is the Supreme Reality, says the Gita. The *atman* is the Point where, in the significant words of Goethe, "we can stand, as it were, above the nations, and can feel the happiness or misery of a neighbouring people as though it were



the beauty of the natural world is spiritual. Rightly is Arjuna amazed when in that *visva darshana*, the Cosmic Vision, indicated in Chapter XI, he beholds the beauty and diversity of the universe blended in One Body,—subtle, splendid,—the Body of Krishna. Rightly is Arjuna thrilled at the sight, o’erfilled, dazzled and dazed: and bowing his head to Him,—the Lord,—Arjuna clasps his palms and cries and says:—“Yea! I have seen! I see, O Lord! all is wrapped in Thee! And I see now here a Centre! The silver of the moon and the gold of the sun are glories rolled from Thy great eyes! Thy Countenance, beaming tender throughout the stars and skies, doth to warm life surprise the universe. And all the worlds are filled with wonder of Thy perfection!” Arjuna exclaims :—

*All space is star-sprinkled!  
And every bird from pole to pole  
From bound to bound hath Thee  
In every point! Thee! aye Thee!  
Where art Thou not, O Holy One?  
Not a single spot, I see, where Thy Marvellous  
Form  
Is not found, O Mystic Awful One!*

Nature is *aswatha*, the Banyan-tree of Life: its branches shoot to heaven like the mustard seed as you look from below, and they sink to earth like the sunshine as you look from above.

\*

What is meditation? It is “withdrawal,” “retreat,” “detachment” from the outer to know myself.



Withdraw from the senses, the five senses and the outer world. Sink deeper and deeper until you reach the "mind,"—purified mind, refined mind. Withdraw still further,—until you reach the heart; remove yourself from the domination of thought, desire, body and feeling. By this process of "withdrawal" you sink deeper and deeper, until you touch the pure White Light.

Again and again, have I taken a text, a thought, a picture from this wondrous Book and, sitting in silence, have meditated upon it: and only after quiet meditation have I begun to feel the profound wisdom and the strange beauty and power of the Gita. Meditation is, in the tumult of our times, a part of my aspiration to live and move in Krishna and Christ. And the Twain are for me blended with the Buddha.

The Gita claims to be a revelation of Krishna: but revelation is not a static deposit. Revelation is dynamic and enriches history, again and again. So is the life of man renewed, age after age. And the Gita is, to me, not final, nor the last word in God's dealings with man. The scripture we call the Gita is but a fragment, to me, of the Greater Gita yet to be revealed to man. There are degrees and levels of consciousness: and when consciousness will rise to a higher level, a richer revelation will, I believe, be made manifest and a greater Light will shine. Man has crossed his childhood: man is yet to come of age: and a fuller manifestation of the Wisdom awaiteth him. The modern fight against religion is not against God but against anthropomorphic conceptions of God,—not against the "Sanatana Dharma"

("Eternal Religion") but against some of the traditions and conceptions which have enveloped religion.

Before, indeed, a new "revelation" of Light, of the "Eternal Religion" manifests itself, the Hindu faith and indeed,—humanity must pass through a period of the "dark night." We are passing through such a period already. So it is that, as a result of scientific studies in the realm of physics, nature (*prakriti*) is deprived of the Spirit (*purusha*). History, too, is being swayed, more and more, by the neo-materialism of Marx, and communism is spreading far and wide. Multitudes of men and women, in East and West, have been stripped of their property and their homelands and wander "homeless" today: do we not live in a "dark era" of history?

There are groups of seekers and seers who look for a new outpouring of the Spirit on humanity. They believe that the disruption of these days is a prelude to a new movement,—a movement in depth,—which will reveal, more and more, the spiritual truths of life. They believe that man will, in the coming days, radiate from within the *atman*,—his inner self,—a new creative energy for building a new civilisation and for a deeper service of humanity. To this new outpouring of the Spirit on humanity, the Gita bears witness in significant words:— "Arjuna, I come, I go, I come again!"

*When Dharma declines*

*When wickedness is strong*

*I rise from age to age:*

*I move a man with men*

*To succour the holy,  
 To thrust the evil back,  
 And set Dharma  
 On her seat again!*

The modern world has not yet recovered its sense of the deep, fundamental values of life,—the values of the *atman*, the Spirit. Self-assertion, self-sufficiency has, in our days, enormously increased: the self-assertive impulse is aggressive, and what is aggressive divides, goes on dividing. Sri Krishna asks Arjuna to rise above the “ego” to the *atman*. The Gita’s ideal is integration, not aggression: and the law of integration is willing renunciation, is self-abnegation, is abdication of the ego, is sympathy and sacrifice. In this renunciation did Goethe rightly discover the secret of wisdom. In words of marvellous beauty doth Krishna say to Arjuna in Chapter 9 of the Gita:—

*Whoso renounceth for My sake, cometh unto Me!  
 Whoso doth offer Me in faith and love  
 A leaf, a flower, a fruit,—  
 Whoso doth pour forth water to a thirsty one:  
 That offering I accept, O Arjuna,  
 Made in love to Me!  
 Whatever thou dost eat or sacrifice,  
 Whatever gift thou givest, praying or fasting,—  
 I accept, so it all be done for Me, as Mine!  
 So shalt thou free from thyself,—  
 From action’s bondage,—the chain  
 Which holdeth men, alas! to wheel  
 Of birth and death! So shalt thou  
 Come safe to Me! By Faith  
 And Renunciation wilt thou be joined to Me!  
 I am alike for all!*

*I know not hate: I know no favour, noble knight!  
And them that worship Me with love  
I love: they are in Me; and I in them!  
And ye who are in this sad, fleeting world,  
Set your faith on Me!  
Fix your thought and heart on Me!  
Adore Me!  
Bring offerings unto Me!  
Make Me thy joy supreme!  
And thou shalt in Me abide!*

Krishna said, as said Jesus after him:—"I am the Way." And each said, too:—"I am the Light!" And Buddha said:—"Be thou thine own Light!" To meditate is to seek refuge in the Light: and the Light is within thee!

T. L. Vaswani



OM  
TAT SAT

Gita : Meditations

KRISHNA'S PICTURE

Each day I gaze at Krishna's picture : this gaze is, to me, a pilgrimage to the Lord. And each day I burn candles in my heart and pray a prayer to him who was and is a Spiritual Brother to all men, all nations, all races,— Brother, too, to bird and beast, to sun and stars, to moon and mountain, to river and sea,— a Brother to the bereaved, the lowly and the lost !

\*

WHY HE LEFT

Why did Krishna suddenly leave Brindaban for Mathura? The *gopis* were devoted to him : but in their devotion was an element of *moha* : they loved him : they did not understand him and his world-mission. The shell had to be broken,— the shell of *moha*,—so that an understanding of Krishna might come to their loving hearts. And when they learnt of his departure, they wailed : they wept : and in weeping they understood a little of him and his mystery,— of his work in the world, his mission to the world !

\*

SUDAMA'S FAITH

Strong was Sudama's body but it was weakened by hunger. His lips were parched : his hands were

empty : yet in his heart was the faith that God would provide for him and guard him and his devoted wife. One blessed day, as he comes out of his silence, his eyes glitter in hope and he meets his beloved wife and says :— “Be not sad ! Krishna was my class-mate, the friend of my early days : to Krishna I go : and he will give me bread.” Sudama’s hands are empty : and with a few parched grains of rice as his love-offering to Krishna, Sudama goes out to meet his Friend in Mathura !

\*

### BROKEN HUMANITY

Knowledge ? Yes,— but knowledge must become a sacrifice,— a *gnanayagna*,— for *lokasangraha*,— the good, the service of this broken, bleeding humanity. For knowledge without compassion is empty. Therefore has the Gita been dear to me all these years. For 40 years and more have I clung to this Scripture with the love of a child for its mother : and to-day, in the winter of my life, I find in the Gita a Treasure more precious than rubies and pearls !

\*

### “ ALL ROADS ARE MINE ! ”

“ On whatever road men approach Me, on that Road, I move to meet them : for all Roads are Mine,” — saith the Lord. All Religions are Roads : all disciplines are Roads : all lead to the One Lord. This is more than tolerance : it is reverence. The Lord has reverence for man : He goeth forth to meet men on whatever Way they walk. All Roads lead to Him,— science, philosophy, literature, daily life !

## VIDURA

Vidura is poor : the rich never think of him. He is poor and there are days when he is hungry. But he is a *Krishna-bhakta* : and on his pale face is the light of love for the Lord. And to Vidura's cottage comes Krishna. Krishna, the lover of the poor, is Vidura's guest, and Krishna shares Vidura's scanty meals. And when the night comes, Vidura lights his oil lamp, and in its dim light Krishna speaks to Vidura. "Brother," saith Krishna, "this earth is not thy home. Thy home is the Realm of Light. It longeth for thee ! Soon wilt thou unfasten the irons of this earth-life and enter the company of the angels. Brother beloved ! Thy body is a passing, fleeting form : thy *atman* is radiant and immortal : and each day the angels come and garland thee with wreaths of roses." And Vidura's eyes shine with divine beauty. No monument has been erected in Vidura's memory : no feast is celebrated in his honour : but Vidura lives, when many of our distinguished men are extinguished. Vidura blesses us every day. Vidura represents the poor and disinherited who will build the kingdom of Krishna on earth. And they will free India in the coming days !

\*

## WORSHIP HIM WITH WORK

In the Gita you have a conception of work (*karma*) which is nobler than the popular "gospel of work." *Karma*, the Gita teaches, is *yagna*, is sacrifice to the Eternal, is love offered to the Lord. "A leaf, a flower, a fruit, a little water offered Me with love, I accept," saith Sri Krishna. So doth



“work,” —love offered to the Lord,— become worship. Rites and temple-bells and chanting of *mantras* avail little : worship Him with work ! Here is the one rule of spiritual life : do what you will as an offering to the Lord ! Religion is not creed nor rite nor recitation from a *shastra* : religion is life : and life is sacrifice, *yagna* ! Whatever you do and wherever you work,— in the field, the loom, your factory, your school, your office, your shop,— your daily life is your temple : and you are your priest : you, too, are the offering, the holy hymn, the Fire of Sacrifice !

\*

### KRISHNA'S SILENCE

Krishna sits alone ! The flute is by his side, not on his lips. Krishna sits in deep silence. Its mystery, who can reveal ? What is Krishna thinking of in silence ? His heart is sad : yet a Song is singing within him. Why is Krishna's heart sad ? And why is he silent ? Krishna hath withdrawn his consciousness,— to a Realm unseen by men and angels. From that Realm comes down Krishna and then, looking at Arjuna, says :— “ *Uttishtta Paramtapa* ” “ Stand up ! O man of penance ! ” Arjuna, the man of *tapasya*, must stand up for Aryavarta and the Aryan Race !

\*

### PROCESSION OF HISTORY

The procession of history passeth by : I watch it for awhile to know if the procession is only of men and women who are glad of the garments of time and

space, or if in the procession is moving the *avatara*, the wayfarer who cometh, from time to time, to illumine history and set its meaning,— the *Dharma*,— on the throne again !

\*

### SIMPLICITY

Twenty-five great ones I love to think of as the lights of history : Rama, Krishna, Mahavira, Zoroaster, Buddha, Confucius, Laotze, Jesus, Asoka, Socrates, Plato, Moses, Mahomed, Jelal-ud-Din Rumi, Augustine, Joan of Arc, Thomas Aquinas, Francis of Assisi, Chaitanya, Shankara, Al-Ghazali, Tulsi, Nanak, Kabir and Baha-ullah. One thing they all had in common,—simplicity. Simplicity in life and simplicity in teaching. Simplicity will be the mark of the new Culture, which will arise out of the ruins of our civilisation !

\*

### RAJARISHIS

The *Rajarishis*, we read in the Gita, were, at one time, the rulers of the Earth : and one of them, Manu, gave to Bharata a code of laws : Manu reminded India of timeless truths, asked her to walk in the Laws of Life which were not dogmas, not creeds, not doctrines of a dead past but a breath of the Eternal; meant for the healing of the Aryan race.

The Leaders of the Race were the Rajarishis, the Royal Sages. One mark of those truly great ones was : they were silent servants of the people : they toiled for the good of others : they were not talkative !

## THIS CIVILISATION

Krishna's life and Krishna's Gita move in a rural civilisation : we of the modern age move in an industrial civilisation : are we on a higher stage ? In Krishna's age of cowherds and milkmaids, the Earth was beautiful. In the modern era of science and technology, we suffer from the flying evil of aeroplanes : and they are carrying the Earth, more and more, into a hell of machinery. Destruction and desolation are the "gifts" of this godless civilisation. Men are becoming spiritually and morally blind : blind-hearted nations are frantic in their efforts to organise another war : and in India and the East, in vast areas of Europe, the hunger of millions is the malady of this civilisation. Orphan humanity is stumbling to its fall !

\*

## TRUTH AND MAYA

*Gnan* or Truth I seek : but Truth in its Infinity,— absolute Truth,— who can reach ? Progressive is the realisation and assimilation of Truth : therefore is the shadow of *maya* on the knowledge we attain to, on Earth. The shadow of *maya* is *avidya*, ignorance. And knowing my ignorance, let me aspire to be humble. Humility, saith the Lord, is one of the *daivic* qualities of life. And I know in the measure in which I am humble. Between my knowledge and Absolute Truth is a distance which only aspiration may cover.

\*

## GITA'S APPEAL

There is philosophy, profound philosophy in the

Gita. But there is some thing better,—that is simplicity. Krishna's Song is simple : it is a song of the Heart. And the 700 *slokas* of the Gita are built in beauty. The Gita is a Scripture of Song. The Gita comes out of the Master's musical heart. The Gita transcends philosophy. The Gita's essential appeal is not to the *pundit*, the scholar, but to the *bhakta*, the artist, the lover, the worshipper of justice and compassion and reverence.

\*

### THE DIVINE MAN

Krishna revealed the Divine Man, the man Perfect as the " Father in Heaven " is perfect,—man the Beautiful, man the *atman*, the Spirit thinly veiled in the body bereft of earthliness,—the body radiant in the form that is not fleshy. Krishna revealed the Man that absorbs yet transcends *prakriti*; nature,—the Man that, in rapture of communion with the Spirit, forgets the flesh and lives alone in the endlessness of Love !

\*

### WHO IS A THIEF ?

He who cooks for himself alone is a thief. If your house has not a bread for a guest or a poor, starving man, are you better than a robber on the high road ? You cease to be human when you do not share and do not bear a brother's burden !

## COMMUNISM MINUS HATE

To the undernourished millions of India, the Gita is the bread of the soul. The West talks to them of political freedom and parliamentary government. Neither stirs the village-folk. Political freedom is a luxury of the "educated" : Parliamentary government is a trick of the "clever." The Gita and Krishna have moved the multitudes : for they speak of *bhakti*, — devotion to the Lord, — and they give the teaching that is Communism minus hate, — the teaching that the man who cooks food for himself alone is a thief, a robber ! The teaching of the Gita, which blends sympathy for the poor with faith in the *atman* is a challenge at once to Communism and Capitalism. If India will but understand the Gita, she will not be a satellite of Russia or America.

\*

## KRISHNA AND THE MODERN WORLD

One need not view Krishna as a superman to see that the basis of his character is not soft-heartedness but sacrificial love. He is never a fanatic. He has an all-understanding and all-seeing mind. On all the paths he sees the One : in all creeds he sees some element of the One Truth in God. We miss in him the modern passion for control of nature by technics. We see in him rather, the joy of communion with nature through reverence and fellowship.

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## THE CALL OF THE GITA

The outlook of the Gita rises above that of the *pundit*. The call of the Gita is to a world of fellow-

ship, — one great fellowship of understanding and sympathy. The Gita rises above the limit-lines of ceremonies and creeds. The “One is in all,” — says the Gita. But the Aryan genius is not denied. Retain your national character : be Aryan, says the Gita, but do not isolate yourself from humanity. Let your national character be a contribution to the life of the human race. To-day, alas ! the English-educated, — a small number only, — in India are intoxicated with the new wine of “ political freedom ” : the millions are still under-nourished and are strangers to western civilization and western modes of thought : and the Gita, alas ! has gone into eclipse, — in the schools and colleges and universities of India !

\*

### MUKTI

*Brahma Nirvana?* Why seekest it thou afar? Not in a jungle, not on a mountain top is thy *mukti*, not in telling the beads nor in ringing thy temple-bells is thy salvation, O son of the Soul ! Krishna tended the cows : the Pandavas tilled the soil : there, too, is the Treasure thou seekest : thy *mukti* is in bondage of service !

\*

### KRISHNA AND HIS BROTHER

Krishna and his Brother, Jesus : both divine, both without a shadow, without a blemish upon their lives : both the Brothers of the poor, the Brothers of the broken ones,—both the Sons of Man and the Sons of God,—filled with human rapture, with joy,

with God-consciousness ! And sometimes, meditating on them, I have asked them : “ Who are you ? ” Both I love with a love that thrills me when I think of them. Sometimes I see them in my heart : sometimes I hear them speaking to me more clearly, more convincingly than I hear so many who speak to me on the objective plane : and often I feel them both, —feel them as a presence, an inspiration, an illumination, in my heart ! They are not to me beings of an above-world : and when a strange loneliness and an unspoken sorrow creep over me, I see them Both standing by me,—to guard, to lead and to bless!

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### REVEALER OF BEAUTY

Krishna, the Flute-Player, was Krishna, the Poet, a Master-Poet. On the Flute and in the chariot on the Kurukshetra, he sang but one poem,—the Gita, —with its rhythm of Action and Knowledge, of *Dharma* and *Bhakti*, of wisdom and love, of Life and surrender to the Life Divine. Revealer of Beauty was Krishna, Build thy life, he said, in the Beauty of the *atman*!

\*

### DURYODHANA'S BLOW

Krishna's heart bled at the agony of the great schism between Pandavas and Kauravas. Krishna wept : for India, smitten with the strife of brothers, lay prostrate. Duryodhana's deeds stabbed Krishna : but he bore it all in compassion. Not yet has India recovered from the blow inflicted on her by the Great War !

## ARJUNA'S LOVE

What love has Arjuna for Krishna ! The Lord calls Arjunā a “sakha,” a “friend,” a “lover” : and Arjuna's love continues to grow until in the *visva-darshana*, vouchsafed to him by Krishna, love is transfigured into reverent worship. To the end of his days, Arjuna loveth the Lord,—and with an ever-growing love : for the love which does not grow, must decline and die ! Arjuna was a *bhatka* and a *bhakta's* love for *Bhagawan* is marvellous !

\*

## THREE TYPES

Three types of men does the Gita speak of :—

( 1 ) There are *satvic* men : they beautify and bless life : they are lovers of wisdom and meditation.

( 2 ) There are *rajasic* men : they have restless energy : they work and toil : they are happy when honored : they are worshippers of power : they seek fame,—the last infirmity of noble minds.

( 3 ) There are *tamasic* men : they rest in comfort : they sleep and snore : sometimes they curse fate, destiny, God!

\*

## NAVIGATE

To meditate is to navigate : each day be thou a navigator and each day discover a new region of the Light within thy soul. The Infinite Universe is within thee !



## DEATH

Krishna saith to Arjuna :— “ Fear not death !”  
For death is but an aspect of life : and Life endeth  
not : Life is a mystery : one side of this mystery is  
death.

\*

## LIFE

Life is a mystery and life is a mirror. Within  
it see thyself ! Picture after picture behold thou in  
the mirror of this mystery,—picture after picture  
coming up from the depths of an Endlessness, a  
Timelessness, an Eternity of Life !

\*

## NOT IN ISOLATION

Dost thou seek *gnana*, wisdom ? It will not  
awake in isolation. Mingle with life : serve the  
suffering ones : seek them with love in thy heart : and  
thou wilt *know*,—thyself, thy destiny, the mystery of  
thy pilgrimage on the path of life.

\*

## GNANA

True *gnana* is blended with *tapasya* : and wisdom  
is not imprisoned in words : wisdom becomes  
radiant in action, in deeds.

## DIMENSIONS OF THE GITA

The Gita, like other great books, reflects the wisdom of the ages : the Gita has height, has depth and breadth : the Gita has, also, the 4th " dimension " of " timelessness." The Gita is a breath of eternity breathed upon the earth !

\*

## THE WAY OF PEACE

Flowers of peace cannot bloom on the Earth, when the hearts of nations are a volcano. Look within, teaches the Gita, and meditate on the *atman* and you will know the Way of Peace !

\*

## GOOD AND EVIL

Rise above both good and evil and you transcend division : you touch the lotus-feet of God !

\*

## BENEATH THE WAVES

Words come as waves upon us, threatening to drown us. Go beneath the waves of words and touch the depths of Silence. Meditate !

\*

## THE PROCESSION

History is a procession. Do not stand aloof but mingle with others and walk in the procession. Perchance, you will find the *avatara* walking beside you!

## STRIPPED OF TIME AND SPACE

What a noble teaching, this, of the Gita that the *atman* dieth not : alone its garments change. Death is but change of vesture, garment, form : death changeth nothing but the mask : the *atman* liveth beyond the death of the body : the *atman* dieth never : its treasures of the spirit are never taken away. Death doth but strip the person of time and space. The *atman* dieth not : the *atman* is a Breath that, in perfect silence, escapes into the Ether of the Spirit,—escapes as doth a bird that passes from its cage into freedom and flight,—escapes to sing its Song of New Life in fellowship with the angels of Eternity !

\*

## KRISHNA'S SADNESS

As Krishna sat in the chariot in the Kurukshetra, as he sat and spoke to Arjuna, a strange vibration filled the atmosphere : it seemed eternity had descended upon the battle-field ! In his flute, a bird was singing : but his eyes were filled with sadness. He foresaw that the end of the war between the Kauravas and the Pandavas was the shattering of the *kshatrya* community and the breaking of the Aryan race ! His soul was sad : but to the end he gave the word of wisdom to Arjuna and looked with compassion on the Kauravas and the Pandavas,—on the entire Aryan Family.

\*

## THE ETHIC OF THE FLUTE

Krishna concentrates on a single little flute made of reed : and out of it he draws a music rich in melody !

Methinks, there is in his flute something diviner than "thought" : it is compassion : it is love. Krishna sings on the Flute to give comfort to those who hear him ! In the Gita, too, deep thought is blended with compassion for suffering humanity. Europe suffers from spiritual fatigue. To Europe, the Gita gives its message of *yagna*,—the message of life as a *yatra*,—a pilgrimage in the service of Man. The modern world is made in its pursuit of pleasure, *bhoga*,—its cults of power and violence. The decay of Europe may be arrested by a new ethic of reverence for Life which Krishna teaches to Arjuna !

\*

### THE VISION

The Gita gives but a glimpse of the Great Beyond and the Earth-Spirit. Who dare express Him ? Arjuna is amazed, confounded : Arjuna becomes speechless : no speech may reach Him : and intellectual knowledge limps. The All-enfolding, the All-upholding abides in Silence. This Force Divine weaves its eternal secret round the cosmos. This Force Divine is the *atman*, is the Spirit that we may feel but dare not name ! This Force touches man at all points, but he dare not draw aside the veils, the masks of this One Master-Self ! Unveiled through and through He appeareth not,—not even in an *avatara* : and who can see Him ? Arjuna, with eyesight pierced and wounded, turns away from the *visvadarshana* and asks Krishna to appear in His normal Form ! A flood of Flame doth burst from Krishna's Eternal Light, and Arjuna says he stands confounded and asks that the Vision be withdrawn ! Arjuna is unable to bear

the Sea of Fire emanating from Krishna ! It burns ! And who can bear the Pure Light ? Arjuna would have the vision, not of Pure Light, but of Life in its refracted colours. If Arjuna would have the vision of Pure Light, then must Arjuna *be*, not *see*, the Light ! Arjuna must pass into the Sea of Fire, be one with it, be mingled with the Master-Light !

\*

### WITHIN

The Gita urges, again and again, that we should go into silence, enter within, and in silence listen, in silence see. It is true the Heavens declare the glory of God : the *visvadarshana* ( the cosmic vision ) is wonderful : but neither the heavens above nor the earth beneath reveal the Lord so well as the still small voice which speaks in the holy of holies in our hearts. Prophets have found God, not clothed in whirlwind or earthquake, but in the still small voice within !

\*

### THE INDIVIDUAL

The emphasis of the Gita is not on organisations but on the individual. Change his *prakriti* and you change the world. Governments can do little : governments will but strengthen the nations to develop selfishness and devour the weaker races. Governments will not end wars. What is needed is not political constitution and assemblies, but regeneration of the individual. Secular states can do little : they are machines,— often instruments of organised selfishness. Individuals reborn in the spirit will establish the reign of righteousness, of self-sacrifice and love.

## ELECTRIC WIRES

Convert work into *yagna* (offering to the Lord) and you are linked with the Lord. The light shines in your life if you connect yourself with the Great Light,—God,—through *yagna*, self-offering : a new power will course through your body and you will speak as spake the apostles of Jesus on the day of pentecost !

\*

## ARJUNA AND CÆSAR

The Gita is an Ancient Scripture : it has to be rendered, in each age, in its own vernacular. Arjuna is the hero of the Poem. It is true his heroism fails him when he appears on the Kurukshetra,—but only for a time. He recovers his lost balance under the teaching of Krishna. Arjuna is a hero and a disciple. How superior is Arjuna to Cæsar,—whom Shakespeare represents as ‘a vainglorious epileptic !’ Arjuna and Cæsar are both soldiers but Arjuna would not, like Cæsar, shatter liberty for the sake of efficiency. Duryodhana may do that : Duryodhana, like Cæsar, wishes to play the dictator : both fail ! At the feet of Krishna has Arjuna learnt that civilisation is not built by sword but by wisdom. The first builders of culture and civilisation, the earliest kings, Krishna teaches, were *raja-rishis*, the Royal Sages !

\*

## UNDER A GLAMOUR

The lonely voice of wisdom on the Kurukshetra speaketh unto Arjuna : it is the voice of Krishna.

Arjuna has fallen under a glamour : Arjuna has come under the influence of a dark force : and Krishna is deeply grieved at the “ un-aryan ” conduct of Arjuna ! Krishna rebukes Arjuna ! Vision forsakes the faint-hearted ! But Arjuna comes safe out of his confusion, his “ *moha* , ” for Arjuna is a disciple and Arjuna seeks the Way. Faith is creative : this faith is yet to grow in Arjuna !

\*

### BREAD AND RIGHTEOUSNESS

Bread and righteousness are inter-related. Would you bring the kingdom of God in your homes ? Then share your bread with others : do not cook for yourself only. Give food to the hungry and you will make him good, and you yourself will grow in virtue and wisdom : for you will begin to realise that you are one with the poor, and the poor are one with you in the One Family of God. The rich are, often, wanton and arbitrary, and become slack and gross because they do not aspire and do not share.

\*

### NO CONFLICT

There is no conflict between *karma-sanyasa* (Renunciation of works) and *karma-yoga* (Union with God through works) : both lead to Bliss and Peace. *Sanyasa* (Renunciation) may lead to *yoga* (Union with God) and, having achieved this *yoga*, the *yogi* may stand on the plane of works (*karma*) for the service of humanity. In *karma-sanyasa*, you renounce work and move on,—move on in the wilderness of the desert,—move on, until you come

to the Mount of God, and God takes you and keeps you at His Feet, and you contemplate Him, gaze at His beauty, drink in His love, rejoice in His company for ever. Or finding Him in the Desert or the wilderness, you receive His message for the world, and with that message you come back to the world to serve it and to bear its load and share it and be a brother of the toiler in the field and factory. And if you return to the world, you return to tell the weary and the heavy-laden that a way there is of being in touch with the living God. And where would you tell the message ? Anywhere, everywhere. For the message is, in brief, just this :— Seek God in your own heart !

\*

### CHAINS

You are in chains for you are a prisoner of desires. Break them and you are free as the singing bird !

\*

### TO WHOM DO YOU BELONG ?

Be self-sustained but not isolated. Contact humanity and, in this contact, meet your God. To Him you belong,—not to a sect, not to an ism, not to a geographical area or a political party.

\*

### WHO ARE YOU ?

Who are you ? Withdraw the veils,—veil after veil,—until you see Krishna, your Lord and your Brother, and you speak with Him and He speaks with you ! His wisdom is illimitable, immeasurable.



Krishna, Buddha and Jesus are three of the supreme Figures of endless Light, of Infinite Compassion, who have visited this planet.

\*

### TRANSCEND THE "MIND"

Thinking, "mind-ing" is dear to the modern world. The Gita teaches that you must rise above "thinking," transcend the "mind"—*manas*—and reach *shraddha* (faith) and *bhakti* (love) and sacrifice (*yagna*) to touch the hem of His garment.

\*

### THE PILGRIM-BAND

Meditate: grow in silence: be not talkative: join the pilgrim-band of the silent ones and in silence adore the Beloved.

\*

### THE ATMAN

The sea speaks on in eloquent silence: so doth the *atman* ever vibrate. Fire burns: so doth the *atman* radiate the light everlastingly. The wisdom of the *atman* is profound, but it cannot be intellectually attained: wisdom is intuited, not conceptionally formulated. The soul communes with wisdom when the intellect, the imagination and the will go into silence.

## SAMADRISHTI

*Samadrishti* is a sign of him who is *yoga-yukta*: to him the seer and the stone are one: to him every bud and blossom, every berry and every blade of grass, every laurel and every lily, every stream and every sea, every vineyard and every valley,—is a child of the One Divine Self!

\*

## THE SEEKER

The *atman* is not apprehended by the senses, the appetites or desires: the *atman* is not reached by the mind, *manas*,—as color is not reached by touch, nor shape by hearing! The senses must be silent: the clamour of desires and appetites must go: the mind must be silent, the will must be quiescent: then is the seeker free to seek out God Himself alone!

\*

## THE "DARKNESS"

Eliminate the "ego": eliminate every personal ambition and adventure: and slaying the "self," come into the "darkness," which is the Light Divine,—the wisdom of the Self!

\*

## VIOLENCE VS. COMPASSION

The world, alas! worships power-politics, and wanders from violence to violence. The Gita's great word is "Compassion." Is not our urgent need, today, a new renaissance of Compassion?

### THE MACHINE

The sanctuary, the school and the farm: we read of these in the Gita, but little of the factory, the machinery and manufactured goods. The Gita blesses hand-made things, blesses crafts and craftsmen. The modern world is beginning to learn by experience how much we are losing through contact with the machines that would be the masters of men. This contact wrests us from beauty. To beauty are we restored through works wrought with the heart and the hand. Faster and faster move the machines and we wander, more and more, from the Road of righteousness,—the Road of the simple, straight forward life. In this machine-age, humanity is withering!

\*

### THE COWHERD

I have loved to look at the picture of Krishna, the cowherd,—Krishna with the cows in the forest of Brindaban. Around him is the atmosphere of simplicity, compassion and love. We live in an age to which simplicity is repugnant: the modern machine-dominated world loves the complicated. Krishna's Gita is so profound,—and so simple! The simple is profound!

\*

### NEW CIVILISATION

The teaching of the Gita helps us to know how we may make our contributions to a new civilisation. The Dream, the Song of the Gita is India's gift to

the modern world. I look forward to the day when some will arise whose life will Krishna touch when they speak, whose work will Rama guide through all the noise and tumult of this age of technics. India has much to learn from the modern world: but India will not stand before it with empty hands. India will ask the West to subordinate the machine to man, to produce by labour things which are not only useful but, also, beautiful, and to believe that more than manufactured goods are the riches of the spirit: and the riches of the spirit grow not in the measure in which you "possess" but in the measure in which you "share" them with others,—aye offer them freely to others, pouring your life as a *yagna* (sacrifice) on the altar of humanity. The beauty of this New Civilisation which the Gita would build is not of the world we live in,—the world of the machine!

\*

### KRISHNA CLINGS

Arjuna throws down his weapon and says:—"Master! I shall not fight!" Arjuna believes not aright. But Krishna clings to Arjuna as his dear friend and disciple. The truly great ones never surrender their belief in the divinity of man. Men may kill prophets and saints but man continues to be Divine!

\*

### HIDDEN TREASURES

Appearances are *maya* but beneath *maya* lie hidden holy treasures of the spirit. A shell of the sea,—you say: look within, and you see the pearl!

And hidden in the coal is the beauty of the radiant diamond!

\*

### THE HIDDEN ROOT

The *yogi* hath vanquished desire, craving: the *yogi* seeketh not the lime-light of the world: the *yogi* rises above name and fame: he enters deeper and deeper within: he becomes a hidden root, shunning show and noise: yet out of the root spring flowers of beauty!

\*

### YOGA-YUKTA

Who is the *yoga-yukta*? He who realises that the One Atman is in all, *is* all, and that beyond *tapas*, *dan*, and scriptures is the Beauty of the God awake in the hearts of His *bhaktas* and His servants!

\*\*

### DHARMA

*Dharma* is not a code of man-made laws: they may be broken. *Dharma* is the Law of Fellowship with the One who is *in* all, One who *is* all ! *Dharma* is the Law which calleth you to come near the Heart of God!

\*

### SIN AND SPIRITUAL STRENGTH

Does sin pursue you? Be not disheartened! In sin, too, is the Sinless One: the Lord pursues you:

and when the glamour of the evil will go, you will know that, wading through sin, your spiritual strength has grown greater and your spiritual vision is keener than before!

\*

### KRISHNA'S LOVE

Krishna regarded none as his enemy; so he let Duryodhana have his army. Krishna loved Bhishma, though he fought on the Kaurava side. Krishna rebuked Arjuna: and he was a disciple. Krishna gave his love to the Kaurava and the Pandava alike: Krishna wished Truth alone to be the victor!

\*

### VOICE OF SILENCE

Be not talkative: listen to the voice of Silence. And you will grow in the beauty of a *dhyana-yogi*!

\*

### DREAMS OF MAYA

The roses of spring and the radiations of starlit nights captivate the senses. But be not entangled in *moha*: they are but dreams of *maya*!

\*

### THE MASTER-POET

Krishna is the Supreme Poet. In all the songs He sang upon the Flute, He sang but One Poem, One rhythmic Secret,—that of the Imperishable *atman*!

## LONELY

*Shraddha*, faith, liveth lonely in the heart: for communion with Krishna cometh not when you are in a crowd, or when you move in a caravan of mental thoughts. *Shraddha*, faith, is a gift of God given to the heart in silence!

\*

## THE BIBLE OF THE BHAKTA

The "*bhakta* is my Beloved,"—saith Sri Krishna: and *bhakti* is the Veda and the Gita, the Torah and the Koran, the Bible and the Purana of the Krishna-worshipper. *Bhakti* is the one true Faith he holds and in deep silent *bhakti* his Lord he beholds! This true faith of *bhakti*, never decays, but ever grows in beauty and love through all the seasons of the year, and all the rains and all the suns and all the tumults and all the tempests of life!

\*

## IN EXILE

Here am I, O Lord,—in exile, and my countrymen wander in a land that does not understand them: they wander and they cry: and the heart within me looks for Thee but finds Thee not, and so, again and again, cries in agony:—"O Lord! where art Thou lost in this wilderness of men? Hear Thou Thy servant who asks Thee to pour compassion on Thy people, happy once, now in exile and in bitterness against life!"

## ALONE WITH GOD

Live not in numbers: the majority think not but are moved by emotions: he is truly strong who dares to be alone with God!

\*

## TRAGEDY

Tragedy is the great revealer of truth. The Gita was revealed to man when a great tragedy was about to be enacted. on the Kurukshetra. And Jesus revealed the supreme beauty of his life when he carried his cross!

\*

## AVYAKTA

There is the *Avyakta*, the Hidden Self: of It your conscious self is but a fragment. When the *Avyakta*, the Hidden Self, is fully awake, then you know, and knowing, you reflect the Light and Beauty and Wisdom of the Eternal Self!

\*

## HUMILITY

Humility is a step to the Infinite: for to be humble is to be linked with the Lord!

\*

## DURYODHANA'S "NO"

Krishna came to Hastinapur to plead for peace in the presence of Duryodhana. The Kaurava-leader listened not to Krishna's counsels: Duryodhana thought he was the master of the situation: and to



every advice and appeal of Krishna, Duryodhana said:—"No!" Krishna stood in Kauravas' court as an humble suppliant for peace: Duryodhana was proud: and pride goeth before a fall. Krishna was humble: and humility conquers kings and conquerors.

\*

### THE WHOLE

To meditate is to renounce the "fragments" and enter into communion with the Whole!

\*

### CHILDREN OF LIGHT

The *gnana yogi* sees Truth: the *karma yogi* serves Truth: the *dhyana yogi* listens to Truth. Each one is a child of Light!

\*

### ARJUNA

Arjuna was a true knight, a Prince of the royal line: for Arjuna had his throne in the heart of Krishna,—the *Fakir* whose riches were renunciation!

\*

### WHERE IS TRUTH?

The *jignasu* seeks Truth and asks where it is! Where? May I tell thee, brother? The truth of life is not on the mountain-top, but in yon broken cottage, in the mart, in the factory and the farm, in the peasant and the toiler, in the lover of the soil and the stars!

## BEAUTY AND YOGA

Beauty is what the West hath worshipped: and beauty is Divine! But diviner yet is *yoga*,—the consciousness that is one with the Infinite!

\*

## THE JOY OF SERVICE

Men of power and wealth hast thou served, so long! Rejoice, to-day, in the service of the pauper, the poor, the broken ones. The joy of serving them, who are joyless and in suffering and agony, is greater than the joy of Indra, the joy of the Heaven-world !

\*

## SHARE AND BEAR

Share the joys of the sage but share, also, the pains of the poor and lonely. Share and bear! Not otherwise may the gates of True Life be opened unto thee!

\*

## WORLD-VISION

The *visvadarshana* revealed in the Gita to Arjuna is wonderful: it reaches the stars. Do you see them in your vision of the world? And do you hear the flowers? The stars are high: and the seas are deep: and the roses are musical: if you hear them not, nor glimpse the beauty of the dawn, who will say you have a vision of the world ?

## ONE WITH THE FALLEN

Who is a *Yoga-yukta*,—united with the Lord? He is a *samadarshi* : he feels he is one with those whom the world condemns as bad, vicious, fallen. He is one with them, for he sees in them the One Self, the *atman*, whose glory he sees revealed in his own heart!

\*

## GREED OF GOLD

Greed of gold is a gateway that leadeth to the Realm of Darkness. The world, alas! is blind in mad pursuit of silver and gold. The true *yogi* will not sell his time or gifts for gold or any earthly treasure.

\*

## THE TRULY GREAT

Truly great among men is he who hath renounced desires and possessions and all fruits of action and is rich only in dreams and aspirations and never would turn them into silver and gold!

\*

## FREEDOM OF LONELINESS

Sit in a solitary place, if you will meditate. In such meditation is freedom,—the freedom of loneliness.

## AN ALIEN

My body belongs to this planet: but my Self belongs to another Realm: and sometimes the feeling grows on me in meditation that I am alien to this planet. Why, then, am I here? And why, being here, do I not cling to my Lord? Why do I often lose Him in multiplicity? Why do I not see Him a steady light behind the veil of illusion? Why do I not move about in this *maya* without a shadow of bitterness?

\*

## RESISTANCE

Desire, *trishna*, leads astray. Resist it with the *atman*, with the love that is radiant in detachment. Desire tempts me: let me resist it: and in this resistance let me be ready to die and perish.

\*

## THE WINE OF DESIRE

Alas! men drink the wine of desire and forget the real Self. Let me arise out of Desire,—arise and go to my Father!

\*

## INDIA

There is a picture in my mind of India as she was in Sri Krishna's days. Is that India departed never to return? The people of that period in our history had beauty, had poetry, had hospitality, had a sense of the Unseen.

## WISDOM

*Gnana* is not *gnana* when it is not humble : wisdom is not wisdom when it is too proud to mingle with poverty and destitution.

\*

## MY TEACHERS

Krishna loved the trees and the skies. From them have I learnt silence: to them do I look up as my teachers.

\*

## IN DARKNESS

The *avatara* appears in darkness. Light reveals: but more than light doth "darkness" show. Sound speaks: but more than sound doth silence speak!

\*

## GITA AND LIFE

Again and again, rises within me the aspiration that I may *live* the Gita, that in my meditations, the Gita may be assimilated in my life, that I may bear witness to the Gita in daily action, daily sacrifice, that my study of the Gita be not in words, but in daily *yagna* to the *Yagneswara*,—the Eternal!

\*

## THE ATMAN

To meditate on the Gita is to sit afar from the distractions and forgetfulness of life and to be with my real Self,—the *atman*, whereof the Master speaks to Arjuna. May the *atman* be always with me!

## THE SINGER AND THE SONG

Krishna was a Singer. His singing words in the Gita have ravished my heart. Here, in the Gita, is Truth enshrined in Beauty, and both are a voice, a Song, a Canticle,—of Action, of *yagna*, sacrifice. And the Song is simple: its simplicity will appeal to aspiring hearts in this age of cynicism and cleverness.

\*

## DEDICATED LIFE

Love is, in the Gita, lifted to the plane of *bhakti*: and *bhakti* makes not a bond of love: *bhakti* rises in communion with God. The *bhakta* says:—Nothing belongs to me: all is dedicated to the Divine Spirit! Knowledge is consecrated to His service and all work reflects and transmits the love of God!

\*

## THE BODY AND THE ATMAN

The body perisheth, not the *atman*: the body is but a garment of the spirit, or a little cage, and out of it the soul flies with a new freedom, spreading its wings and singing its song. What then is death? *Maya*,—appearance in the rhythmic oneness of life and beyond-life! And in this rhythmic oneness, the body calleth to the soul and the soul calleth to the body: the body, when purified and perfected, becomes the bride of the soul.

## THE MAN SUPREME

What a noble conception of God is given us in the Gita! He is the *Purushottama*,—the Man Supreme. God is not separated from man,—in the Gita. God is the Brother of men,—the brother of all men in all ages,—for God as *avatara* appears, again and again !

\*

## ASRAMA

The *asrama* is not a monastery but a community of Brothers of Krishna !

\*

## RUSSIA AND AMERICA

We all are one in the One *atman*, the One Self, who is in all. So teaches the Gita. If the West would understand and strive to follow this teaching, western civilisation could yet be saved: for then the world's political struggles for power would cease. The Kauravas plunged in a political struggle for power,—and perished! The West is threatened to-day with a world-political struggle for power between Russia and the United States of America. In this power-conflict, I, as a student of the Gita, must take side neither with Russian imperialism nor with American imperialism : I must be true to the teaching of the Gita that we must realise our unity in the One *atman* who abides in all.

## COMMUNISM

There is "order" in the modern world: but this "order" is superficial: social injustice dominates the world we live in: out of this social injustice hath sprung communism. The modern world, alas! is sundered, is split up into the "rich" and the "poor". *Bhoga* (love of pleasure, lack of self-control, passion for possession) is the Etna which rages within the modern world. Communism tramples every day upon the great teaching of the Gita,—*tapasya*. Possession, not renunciation, is the passion of the modern world. At the heart of the modern world is the great schism of "haves" and "have nots." The modern world is speeding on to an abyss. Communism is rising: humanism is the faith of a few small groups. And communism, with all its love of the poor, is faithless to the essential nobility of man. Modern communism would split up society and divide man against man. Communism would, with the weapons of hate and violence, break up the present order.

\*

## FROM TWILIGHT TO DAWN

The *atman* dieth not: it stays on earth awhile, then passes into the twilight and wakes again to another dawn, and so from twilight to dawn, again and again, doth the *atman* move in the wheel of birth and death until, purified and perfected, it attains liberation from matter. Liberated, the soul either flows as flows the river to the ocean and is merged in it, or the soul enters into birth again,—in free choice,—for the service of broken humanity.



## KRISHNA,—A PILGRIM

Krishna went through the streets of Brindaban, sometimes as a flute-player thrilling the hearts of all who heard him, sometimes as a pilgrim with a mask, a veil of pain upon his face, and telling some of those who met him on the roadside tales born of deep sympathy with men and women, birds and beasts. Krishna, as a pilgrim, entered as a guest in many homes, and with his tales touched many hearts: and every tale he told the cowherds and the milkmaids sounded the note of compassion and love.

\*

## A BIBLE OF BEAUTY AND THOUGHT

Once in several centuries visits this planet a man like him who taught the Gita, giving to the ages a message through the singing words of a musician and a poet,—a message of Eternal Love to children of this Earth travailing in suffering and darkness, in tragedy and tears! Every one of the 700 *slokas* in the Gita is radiant with beauty of form: but more enchanting, than the beauty of form, as Socrates points out in the *Banquet*, is the beauty of thought: the two are blended in the Gita. The Gita is a Bible of beauty and thought! If you read the Gita every-day, you will make your daily life a temple, a sanctuary of the Spirit. And you will bless this beautiful Earth!

\*

## DETACHMENT

One of the great words of the Gita is “detachment”: and detachment is desirelessness. Eliminate affection and attachment for the creature. Empty

thy heart of all created things if thou wilt make thy life a sacrifice to the Eternal.

Eliminate habits, impulsions, affections, attachments which hinder thy way to the perfect life: much talking, attachment to an individual, to a book, even to thy quiet solitary corner, cell or room, to thy clothes and thy food, to daily news, to pictures, to thy scientific, philosophic, literary or artistic pursuits, must go if thou wilt grow in the grace of God!

\*

### MAYA

This world is *maya*. What a contrast this teaching to the modern belief that God and the soul and the world of spirits are mere words and that only the "empirical" is "real"! The Zarathustra,—not the historic revealer of the great Iranian Faith, but the figure that speaks as a mouthpiece of Nietzsche,—when parting from the old man, the "saint" in the "forest," says to himself:—"Could it be possible? This old 'saint' in the forest hath not yet heard that God is dead!" No: God is not dead: and the *atman* is not a shadow. The modern belief is a deadly illusion. Modern "realism" is a denial of the Ultimate Fact, the Reality that is God!

\*

### IN QUEST

Krishna says He meets men on whatever way men walk,—yes, even on the ways where they wander. They wander but, really, in quest of Krishna. And Krishna appears wherever men wander!

## BHAKTI

What is *bhakti*? The will-to-love!

The will-to-live is the dominant note of western civilisation: and this civilisation is infected with greed, conflict, violence, war. For the will-to-live is the desire for power.

The *bhakta* is he who rises above "desire" to the "desireless" state of love. The will-to-love is free from the pressure of "desire." The will-to-love is the aspiration to forget oneself, to forget all "personalities," all "persona," "masks," and embrace the "inner" Life, the *atman*.

The *bhakta* is he who aspires to surrender all to the One Life, to take refuge at the Lotus Feet of the Lord. The *bhakta* brings joy and inspiration to many: for he forgets himself!

\*

## GITA AND SPENGLER

"From age to age," says Krishna, "am I born on the Earth to seat Dharma again on Her throne!" In this *sloka*, in the fourth chapter of the Gita, is given us a profound thought concerning human history. It is not all human. It would not be human but for the Divine that plays upon its stage: the human would become the bestial, if God did not restore the threatened equilibrium, again and again: for, again and again, *asuric* forces come up: again and again, "civilisation" declines to its "winter," and "dharma," "culture," the social vision, the spiritual ideals decay. The Gita gives a cyclic theory of history: Spengler's "*Decay of the West*," too, proceeds on a cyclic theory of history. But Spengler's

theory closes on a note of pessimism. The Gita's theory is inspired by hope: civilisation, it is true, touches winter, but after winter cometh a new spring,—a new manifestation of the Divine Purpose,—an *Avatara*. He cometh to renew religion and life. He cometh to start "Dharma" on a new course of culture and spiritual conquest. History marches anew!

\*

### "OUT OF DARKNESS INTO LIGHT"

"Out of darkness lead us into Light!" cried the Rishi of the Rig Veda. See how light reaches the sinner and the saint, the criminal and the holy. And Light is not contaminated by what it touches. "Darkness" is "evil": out of it we go to enter into Light: we "resist" not: Light shines and evil retreats. And does not Light reveal beauty?

\*

### THE GREATEST THING

The greatest thing in the world is love: the greatest need of the world is love. Government by "law" and "ordinance" is often no better than "repression": and "repression" is lack of love. There is a Higher Government,—Government by the Rishis and Saints. Their law is not the "sovereignty of the people," but the sovereignty of wisdom and love. Emancipation from ego is essential to a knowledge of love.

## MY HEART IS SAD

*Sloka* after *sloka* do I read in the Gita: and my heart is aglow with wonder: and wonder is blended with joy: and then my heart is sad: for knowing I know not: and my life is still so far away from Him who is my shining Star!



## KRISHNA AND THE GITA

The Gita! The Scripture of the Ages! Yet, methinks, there was in Krishna's heart more even than there is in the "Gita"! He was Wisdom incarnate, and Wisdom is more than words!



## GITA AND LITERATURE

In these 700 *slokas* are the seeds of beauty and truth that blossomed in the heart of Krishna and, after him, in the literature of the Saints. In these *slokas*, too, are mystical vision and lightning-like intuitions which give the Gita a unique place in the mystical literature of humanity.



## KRISHNA IN LITERATURE

He who would write of Krishna must have music in his words and the magic of song in his heart. And he must renounce all art except the art of being artless! Let him be simple as Krishna is simple: let him be musical as the Gita is musical: and let him have the Master's magic of love!

## TIMELESSNESS

Marvellous to me are the *slokas* of the Gita. They belong not to time: they come out of the depths of timelessness: to understand them, meditate on them and touch the depths of timelessness!

\*

## THE BHAKTA

The modern world would dethrone Krishna. But the *bhakta* would not let him leave the palace of his heart. The *bhakta* enthrones his Image and Form within him for ever!

\*

## DURYODHANA

Duryodhana, too, had like Arjuna to play his part in the drama of Krishna. Duryodhana played out of tune and Krishna had to adjust his music accordingly. Not yet has the music attained to Harmony, and India's tragedy is not yet over!

\*

## SATKARMA

Right *karma*, *sat-karma*,—is what Krishna emphasises in his teaching to Arjuna. Sow the right *karma*,—not *vikarma*,—and the Earth will yield fair flowers of beauty. Right *karma* is not only good action but includes good thoughts and aspirations, good words and kindly dreams.

## NON-POSSESSION

Non-possession,—is a virtue of the man who would grow in the life of the *atman*. If you would live in the *atman*, possess nothing, claim nothing, be nothing!

\*

## GIFT OF FRIENDSHIP

Krishna was rich in the gift of friendship: how well he understood Sudama, the friend of his early years! And understanding Sudama in his poverty, Krishna blessed his friend abundantly. To understand is to bless!

\*

## LIGHT

Krishna was Light. And as he played upon the Flute, he sang one word,—to every heart, to every milk-maid and every cowherd,—one word of Light,—Love!

\*

## HIDE AND SEEK

Krishna played hide and seek with the *gopis*. We hide ourselves in egoistic shells and pass off as good people: Krishna hid himself in the hearts of the *gopis* and became their one Adored, the Beloved of their Hearts!

## WISDOM OF THE HEART

What wisdom in the Gita! It enchants the heart! It enthrals the soul! Methinks, these *slokas* sing in my body and my heart, my *buddhi* and my soul, and I hear in them the very voice of God! Krishna is the Master-Singer. He sings the hidden wisdom of the Heart!

\*

## GREED

*Lobha* (greed) is a gateway to *narka* (Darkness): empty your hands of silver and gold and invoke the blessings of Him who purifies the poor in spirit!

\*

## KRISHNA'S PAIN

Krishna's heart was pierced with pain as the nightingale's is with a thorn, and in that pain he sang his Song Divine,—the *Bhagavad Gita*,—on the Kurukshetra where the Kauravas stabbed Aryavarta, for they stabbed *Dharma*!

\*

## SEVA

The *jignasu*, says the Gita, must give *seva* (service) to his *Guru*. And *seva* is something more precious than silver and gold: *seva* is the flower that grows in the garden of the heart. Give the *Guru* the flower of your heart: give and be blessed!



## HIDDEN ?

Krishna is hidden, you say! What then? You may find Him! Lo and behold! He is hidden in the heart of His *bhaktas*,—the heart of Sudama who bringeth to Him a few grains of rice,—the heart of a *gopi* mute in the music of the Flute!

\*

## ADHIKARIS

Not to every one, saith the Lord, may the Gita be sung or spoken: the Truth of life is uttered by a *tatvadarshini* ( the seer ) and to those alone who are *adhikaris*, fit recipients ! Who is an *adhikari* ? He who aspires for the grace of the Lord and the blessings of *gnana* : for to aspire is to rise to the Real Self.

\*

## TAPASYA OF SPEECH

The Gita emphasises *tapasya* of speech: be not "talkative"! They who talk much travel far from Truth! The *muni* knows and is silent!

\*

## ASPIRATION,—THE SEED

Every aspiration is the seed of a truth which will one day blossom and beautify life!

\*

## THE ONE IN ALL

Open your eyes,—saith the Lord,—and see your Self, in all: your Self is the *atman*. Behold the Self in all and hear the Self in all,—the One Voice in all voices, the one Veda in all the Scriptures and Songs of the Earth!

\*

## “I” AND “THOU”

The Gita is a Dialogue: and Wisdom is a Dialogue. “I” and “Thou”: Krishna, the Singer, and Arjuna, the receiver of the Song, are both needed. Krishna teacheth: Arjuna understandeth: in the dialogue of the Two is the rhythm of the Gita,—the rhythm of Truth!

\*

## THE PEARL

The Lord asks Arjuna to go out in silence and meditate. For wisdom is a pearl that shineth in the depth: and you must be silent if you would touch the depths!

\*

## LIVE THE GITA

The mirror reflects the face, yet divides it from him who beholds it. You must not simply see the Gita reflected in the mirror of wisdom: you must *live* the Gita, *be* the Gita!

## WHO LISTENED?

In the dawn before the dawn of History, was sung Krishna's Song. Who listened to it ? Arjuna! Krishna asked for no audience! And even today the Song of the Gita will abide in the hearts of a few,—a few *bhaktas*,—as a treasure of the ages!

\*

## THE MYSTERY

Deaf and dumb do I stand before the Mystery of the Universe: and my vision is weak: with groping hands I search and I long in the endlessness of my love!

\*

## KRISHNA-KEY

My Krishna is not afar: for the *Krishna-Dhama*, the Abode of my Lord, is behind the veil: but the door doth not open and will not open without *bhakti*: it is the Krishna-key: grant it to me, O Lord, that I may open the door and see Thy Face unveiled!

\*

## “I WILL NOT FIGHT!”

Krishna rebukes his dear disciple Arjuna:—

( 1 ) When Arjuna is blind to *Atmagnana*, yet speaketh words of wisdom :—“How can I my kinsmen fight and kill?” not realising that the real man,—the *atman*,—killeth not and is not killed!

( 2 ) When Arjuna says he will act as a hero, yet throws down his weapon, and saying, “I will not

fight," chooses the soft way, renouncing the way that is hard!

(3) When he comforts himself with the thought that he must not fight when, indeed, he abandons his duty and so would help the Kauravas to cut asunder the life of the Aryan race!

\*

“ COME!”

But for the darkness of *adharma*, sin, the cry will not rise to the Lord:—“Come! And save the sinking world!” Our black sins speak to *Purushotama* and He comes, He descends as an *avatara* to the earth: He rescues His *bhaktas*: He wrestles with evil and purifies the Earth!

\*

### THE DIVINE EYE

Krishna opens the Divine Eye of Arjuna and grants him the Vision Universal: and Arjuna, drunk with the vision, sees,—as never man saw before,—and is filled with the ecstasy of silence!

\*

### FAR FROM THE CROWD

I entered into loneliness when I kept far from the crowd and communed with the Lord,—far from the temple-chants of the Gita and the clamour of men who talked but lived not the Truth of the Lord!

### THE HEART OF LIFE

No philosophy may express the depths of life: in the Gita listen not to a philosophy but to a Singer who singeth the heart of Life, the heart of Eternity!

\*

### THE RADHA-TREE

Beneath a beautiful tree Krishna met Radha. Who would show that Tree to me? I would make a pilgrimage to it, as I did to the Bodhi Tree in Gaya: I would hold it in reverence: I would fall down and worship it!

\*

### THE HUNTER'S ARROW

Krishna in the Forest! There he sits in meditation, when a hunter's arrow pierces his body in communion rapt. This picture of Krishna is to me the very picture of "Silence"!

\*

### BETTER THAN FREEDOM

There is something better, nobler, richer than freedom: that is Understanding. On the Kurukshetra, Krishna sits in the chariot of Arjuna and pleads with him for "understanding,"—the understanding of Life and of the Mystery of this earth-pilgrimage. True freedom will arrive when the nations will understand one another!

## MEDITATION AND FREEDOM

Meditation is a pure form of meeting the Lord: and the purest freedom is self-forgetfulness in the Lord!

\*

## THE GANGES OF LIGHT

The Gita is the Ganges of Light,—a River of radiance running from Eternity to Time!

\*

## BORN IN JAIL

Pain is an experience which the gods on other planes may envy: for in pain is born sympathy for suffering humanity. A symbol of that sympathy is Krishna. So it is that he is born, again and again, in the darkness of the jail!

\*

## THE PATH OF THE NIGHT

Wilt thou reach the dawn? Walk, then, the path of the night! Wilt thou reach the *Avatara*? Walk, then, the road of darkness. When the night is the darkest, then appears the Light of the Saviour!

\*

## KAMSA AND KRISHNA

Kamsa, the king of Mathura, pursued Krishna but could not kill him. Who can pull down when

He protects? Krishna triumphed! Do not lose faith in the justice of Life!

\*

### CONQUEST OF THE SENSES

Forget not this, that sense pleasure is a part of your pain. Be *indriya-jit*,—conquer the senses, if you will achieve!

\*

### AVATARA

Through the dark gate of the night you reach the russet-mantled Dawn. So doth the light of the *avatara* appear when the night is dark. The *avatara* comes: we turn away from Him: we crucify Him on the cross of civilisation: we make merry with our feasts and festivals, while millions, so dear to the heart of the *avatara*, starve and suffer.

From the summit of His glory, He cometh down to be with those who dwell in the deepest valley in agony and *adharma*. He cometh to serve and set free his long-imprisoned Compassion in sacrifice on the altar of suffering creation.

And of Him, the *avatara*,—the King of creation,—art thou descended, if thou wilt but remember, and not forget! Yes,—of the kingly line, the royal descent art thou. So when thou thinkest of thyself, stand in awe of thyself!

## KAMSA

Kamsa, the king, was cruel, you say: did his mother love him the less? The *avatara* loveth more than the mother: methinks, Krishna's love pursued Kamsa through all the dark pathways of death and hell,— until Kamsa, too, was saved!

\*

## BROTHER KRISHNA!

Krishna's birth! How much have I not marvelled at it, again and again! Krishna became a man like you and me: Krishna became a brother. Yes,— the *avatara* is a brother!

\*

## DEATH

Death has lost its sting for me: for I know after death I shall meet Brother Krishna and see Him in His Beauty, unpainted by any artist, unrevealed in any picture!

\*

## HARLOT AND THE HUNTER

Krishna wiped the tears of a harlot! And Krishna showed that sin is not a barrier to his Love! The hunter struck an arrow at Krishna,—and was linked with him in love. Are not the hands that struck an arrow better than the hands that rest in idleness?



## GOPIS' GRIEF

Suddenly Krishna leaves Brindaban: and the *gopis* seek Him in deep anguish of the heart. Some, indeed, shed tears: but the anguish of some is deeper than tears: there are tears which seek an abode brighter than the eys,—the abode of the heart!

\*

## KRISHNA CALLETH

Krishna calleth! He calleth me and you to rise above race and country and self! He calleth us to our Home which is greater than India, greater than the Earth, greater than the Home of the Gods: and He saith:—"Abide in Me!"

\*

## RED ROSES

Into silence I went and in silence I buried, in the garden of my heart, the blows and chastisements of the world. And they bloomed into beautiful flowers when spring came,—red roses of radiant love and reverence to the Lord!

\*

## LOVE COMPELLETH NOT

Krishna would answer Arjuna's questions : Krishna would not compel Arjuna, would not impose on him his views and his visions. The truly great ones compel none: they live in love: and love compelleth not, constraineth not, but radiates the light of freedom!

## BRAHMA NIRVANA

Hunger for greater hunger, and thirst for greater thirst arise as you make progress on the Way, but they cease at the end of your journey. For never doth a man reach the Goal until he desireth no more and, stripping himself of space and time, he entereth into *Brahma-Nirvana*,—the Peace Supreme, the Light that hath no shadow!

\*

## DESIRE AND DEATH

Desire is, for many, the whole life: and so, for many, life becometh bitter as death!

\*

## KNOW THYSELF!

Wouldst thou *know* thyself? Then lose thyself in the service of all ( *lokasangraha* ) and in worship of the Lord ( *Krishna-arpanam* ).

\*

## STHITAPRAGNA

Two men appear in the man of God. One is awake at night: he is the man who merges himself in the Master. The other is asleep in the day: sense-objects and sense-delights attract him not: to them his soul is dead. Such a man,—two in one,—is the *sthitapragna*.

## GOKUL AND BRINDABAN

Gokul and Brindaban: here dwelt the Lord when a child and, later, as a boy revealed his *leela* of the Flute! To think of Gokul and Brindaban is to leave the modern world, is to breathe an atmosphere ancient, simple, radiant with beauty and love. Gokul and Brindaban take us to a region of legend and parable. We look at the cows and cowherds: we look at birds and beasts and at the *gopis*, simple and radiant and beautiful,—as only they are beautiful who live in love: we look at the Forest as it looked in the ancient days. Unforgettable are Gokul and Brindaban: unforgettable, indescribable! And we see standing on the sacred soil, green and glorious with trees, the Flute-player playing on the Flute, as roses surround him and golden light falls on his radiant Face. And listening to the Lord, we ask ourselves:—“Has Eternity descended on the Earth?” For the noise of the cities is not here: here is the soil green and fertile with trees : here are the *gopis* who love silence and, when it bursts into speech, there is but one word spoken,—“Krishna!” “Krishna!” For Krishna is to these simple maids a symbol of the Eternal! They have beautiful eyes: they have simple, gracious smiles : their *saris* are not like the *saris* of our days: their *saris* are simple and graceful, as is their simple, rustic civilisation. Simple, too, is their love for Krishna: simple as is the song of the *bulbul*, the song of the nightingale which touches the eyes with sudden tears! And how they listen to his Flute! Its song rises: higher and higher it still doth rise even to the Himalayan heights where the snow doth lie on the mountain,— pure and silent, pure and secret as Parvati herself!

## THE UNIVERSAL LORD

Krishna belongeth to all. He is not of the Hindus alone. He is the spiritual Brother to all men, all women,—all *bhaktas*, all seekers, all aspirants of all faiths that burn candles to Him on the temple-altars of their hearts!

\*

## THE VILLAGE

He stands on the Jamuna bank. The village shines more beautifully than a modern city when illumined with electric light. The village shines with the soft, gentle light of the moon and the stars. And around him are cowherds and milk-maids listening to him as he plays upon the Flute!

\*

## WAYFARER

To the small band of wayfarers; He belongs. He came to the Earth and dwelt in our midst for awhile and called us His brothers, His own, and sang to us His song Divine, and in His beautiful life bore witness to the wisdom of the ages. At His feet have I sat, again and again, and received of Him His gift of love and grace,—the gift He giveth to those who come to Him in their urgent need, asking, asking with love and longing in their hearts, asking with tears of aspiration in their eyes.

### “I COME AGAIN AND AGAIN”

Long moments of withdrawal have come to me from time to time,—moments of forgetfulness which is recollection. In such moments have come to me intimations of the *atman*, the Real that abides. The drama of Krishna's life upon the Earth hath been enacted in the hearts of some,—not many alas! Not yet have the nations,—not even India, the Land of His birth,—become the vessels of His grace! A few on this Earth, torn by strife and blood-red with violence, look for His return, remembering His promise:—“I come again and again!” And as the sound of His voice in the Gita lingers in my ears, I say to myself:—“Will the Door open again in this day of the world's piteous need? Or is the Day still afar?”

\*

### THE SONG DIVINE

His Song Divine,—the *Bhagavad Gita*,—has travelled to many lands. Simple in grace and beauty is its wisdom as the Earth is simple, as Krishna himself was simple,—a cowherd singing to brother-cowherds and to the milk-maids of Brindaban! Timeless, too, and deathless, as Krishna, is the Gita,—the Song of the Lord!

\*

### THE KINGDOM OF THE SPIRIT

His earthly father, Vasudeva, carries in his arms child-Krishna as he crosses the Jamuna: for the child is not safe in Mathura: and Vasudeva sees that the

River, Jamuna, is in a flood: the waves are rising high, and torrents of rain are falling, and the trees are terribly shaken by a storm. Krishna brought with Himself an Energy of the Eternal. It shook, as shakes a storm, the Yadavas, the Kauravas and the Pandavas: Krishna released an Energy which shook Hindusthan and purified its life, for sometime. For India, too, must go through her destined cycle of birth and rebirth. It was no earthly kingdom He came to build: He spoke of a kingdom mightier than space, stronger than time: a kingdom deeper than the sea, and higher than the stars: the kingdom of the *atman*. To that He called not alone heroes like Arjuna and *bhakta*-souls like the *gopis* but, also, criminals and sinners: for Krishna came with deep compassion in His heart! To Him, sin was a call to compassion and love! How He wiped the tears of a harlot and blessed her! And swiftly was she transformed, feeling as if she sat in the presence of a holy one!

\*

### THE SONG OF THE FLUTE

And how he played as a child with his mother, Yasoda! Suddenly he would vanish and Yasoda would cry:—"Shyam! My Shyam! I know not where I have lost thee!" Then, suddenly, he would re-appear and fling his arms around and cry:—"Here am I, thy little one!" This "little one" was full of tender grace and beauty: and the cowherds and the *gopis* loved him as though he were their own child! Sometimes he would stand on the bank of the Jamuna and gaze at the waves or gaze into the far distance or

look at the midnight moon and be silent,—unmoved by the appeals of the *gopis* to sing or play upon the Flute. Sometimes, again, he would sing: and his voice would be so plaintive, so pure, so moving, so melodious,—a voice of such enchanting beauty,—that the very cows would stop to listen. Krishna sang out the Song that lay silent in the heart of Eternity! Not yet have we realised what this One Song of the Lord,—the *Bhagavad Gita*,—can do for the world. This Song can thrill all humanity: this Song is not of India alone: this Song is the voice of the Heart and is vibrant with the wisdom of the Universal!

\*

### THE COSMIC VISION

Purest poetry cometh not out of anguish but out of vision and joy. In Brindaban, Krishna sang his songs which were purest poetry: songs of joy he sang from flower to flower, in the nooks and corners of blessed Brindaban! And that other song of Krishna,—the *Bhagavad Gita*,—comes out of his vision, the Vision Universal, the vision of the One *atman* in all, the Cosmic Vision that is broader than that of the Brotherhood of Man,—the vision of the One Life that is in man and bird and beast, in tree and stream, in rock and stone! The Gita's appeal is to all: so it is that the Gita has been translated into many languages: into many more would it go until it circles the Earth, and races and religions acclaim it as the Song that is for the healing of the nations!

## ON THE JAMUNA-BANK

Krishna stood, in the long ago, on the bank of the Jamuna: I stood there one dark, beautiful night. The high tide was not there: the waters were smooth, stirred again and again by the gentle wind. And when I am gone, Jamuna will remain, and on the Jamuna bank, Krishna the Flute-Player!

\*

## THE SONG IN MY HEART

Sometimes a strange feeling stirs within me. I hear the Song of the Lord in rhythmic resonance sing in my heart!

\*

## “WHO ARE YOU?”

I woke from my meditation and a man met me and he asked:—“Who are you?” And I was mute for many minutes. Then I said:—“I am an infinite vibration of Krishna, the Endless Singer of the Infinite!”

\*

## THE FIRST WORD

The first word of God was “Krishna.” And was not Krishna in the Christ, too? The twain are one!

\*

## I SAID TO THE WIND

Standing on the seashore, one evening, I said to the Wind:—“O Wind! thou art in converse with



the sea! And thou art the ancient of the days. Our words are so weak: thy sounds, O Wind! are eloquent of the ancient wisdom: teach me thy language!"

\*

### RADHA

Sri Krishna took Radha to the sea-shore and said:—"Radha! thou art but a grain in the granary of the Lord,—a golden grain,—and so I love thee! Yet in thee, —a little grain, —I reside: and so thou lovest Me!"

\*

### THE GOPIS IN THE BHAKTA

I saw the face of a *bhakta*, and gazing at it, I beheld all the *gopis* of the Lord: in him,—the *bhakta*, —the Lord loved them all!

\*

### COWS AND THE PEARLS

What longing built a pearl of beauty! And what love had Krishna in his heart when he crowned a cow with a necklace of pearls!

\*

### LAKE OF MAYA

A pebble am I: Krishna threw me into this lake of *maya*: and I disturbed it with many circle of *avidya*, ignorance: they vanished when Krishna poured upon me His grace and I entered into silence and reached the depths!

## A SECOND BIRTH

Methinks, I had in this birth a second birth: it was a blessed day: I became a bride of Love, a *gopi*: His grace was upon me! And now I have lost my tongue: I have entered into silence: and in silence I gaze at the beauty of the Blessed One!

\*

## A NOTE IN THE ETERNAL SONG

The Song of the Lord is a Song of the Infinite. Is not this "Song," the "Gita" itself but a grain of sand on the shore of the Infinite Sea that is the Lord Himself? Is not the Gita itself but a note in the Eternal Song of the Lord?

\*

## FREEDOM

Freedom of thought is what the modern world prizes highly: the Gita is a grand declaration of freedom of thought and freedom of worship. "On what ever path men approach Me," says Krishna, "on that path I go to meet them." The Gita is a Scripture of Humanity, a Scripture of the Heart, a Scripture of Life. The Way of the Gita is not the iron Way of Fate: the Way of the Gita is the Way of Life.

\*

## CIVILISATION

Life is represented in the Gita as a Tree and so has its periods of decay. But "decay" is not the final word of life. For "decay" is followed by a new

bloom: Krishna cometh, again and again, to guard *dharma*,—the Great Law: so is civilisation saved and culture becomes, again, a vehicle of the Light. The *avatara* of God cometh, again and again, to guide Humanity. Voltaire thought God had retired to his Heaven to watch the running of the clockwork mechanism of His creation. Not a mechanism is creation: there is in it the Indwelling Spirit of God: He never hath left His work: He remains within nature and within man. His influx, His inspiration moves the mighty ones,—the “geniuses” of humanity: they are the *yogis*, the *rishis*, the prophets of this Earth. Socrates bore witness to this truth when he said that a “daemon” guided him in momentous decisions: and all great poets, Socrates said, composed their beautiful poems not by art but by inspiration: great poets, he said, were “possessed.” This “God-possession” is revealed in the lives and utterances of the supreme men of Humanity like Krishna, Buddha and Christ, whom we call “incarnations,” “*avatars*” of the Eternal.

\*

### ARJUNA FALLS INTO DARKNESS

Arjuna is in *vishada* shadow, darkness overwhelms him! Into deeper and deeper darkness he falleth until the Master takes him out and reveals Himself to him in a vision of *yoga* and he sees Him, the Lord of Life, in all that is,—the Lord of Life in Nature and Man, in creation and destruction, in bloom and blight, in movement and in death! So we read in an ancient Arabian poet:—“The sun and moon darkened: the stars fell: the lights were quen-

ched: and shadow over-whelmed everything save God Himself. And my eyes did not see and my ears did not hear and the power to feel departed..... And everything came on me with a sword in its hand. When He said:—‘Escape!’ I asked:—‘Whither?’ And He said:—‘Fall in the darkness!’ And I fell in the darkness and saw myself. And He said:—‘If I take you out of the darkness, I will show you Myself and you will see Me!’ ” Arjuna falls into darkness and sees himself, sees how weak, impotent he is without the Lord,—until the Lord doth reveal Himself to him and he beholdeth Him, His kingdom, His glory, His power,—in the universe around him and in the universe within him. *Vishada*, the darkness of the soul, is a process Arjuna has to pass through, in order (1) to know himself and (2) to know the Lord of Life and Light!

\*

### THE VALLEY OF THE SHADOW OF DEATH

Overcoming *vishada* is the way to develop spiritual power and w.Ξ. Krishna walked, and Jesus walked, through the valley of the shadow of death. Who am I to say:—“I must escape sorrow, anguish, *vishada*?” I, too, must bear my cross: bear and bleed: only let me remember that when I bear and bleed, the Will of God is working through me: and through *vishada*, suffering, pain, the Will of God is purifying me and preparing me for the Vision of Transfiguration, the *Visvadarshanam*, the Vision of the One Lord of Life and Light and Love in all that is around me, above me, below me, within me! *Vishada*, then, is sacred: it is God’s gift to the

seeker: it is the benediction He pours upon him to whom He would reveal the meaning of His Infinite Mercy,—reveal Himself, His Wisdom and His Love!

\*

### THE CROSS

Every great one of humanity has had to bear his cross: and every one of us must learn to bear *his* cross,—alone! Arjuna, too, must bear *his* cross! Arjuna must stand alone in darkness: Arjuna must battle with despair: and on this battlefield will the Infinite be opened to his soul. Dare to stand alone, O seeker! Dare to bear the burden, in darkness! “Amid my list of blessings infinite, stands this the foremost, that my heart has bled!”—says a thoughtful modern writer.

\*

### BE STRONG

In the very first Chapter of the Gita is given to Arjuna the teaching:—“Be strong!” Every day we are called upon to take our stand on the battlefield of life, and fight: and to every one of us is given this teaching of the Lord:—“Be strong!”

Be strong!

We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift:  
Shun not the struggle: face it: 'tis God's gift!

Be strong!

It matters not how deep intrenched in the wrong:  
How hard the battle goes, the day how long:  
Faint not,—fight on! Tomorrow comes the Song!

## THROUGH DARK TO DAWN

The stars shine bright in the dark night: so in the dark night of his soul, shine to Arjuna the bright stars of the wisdom that illumines and leads! Arjuna has yet to know that in his doubt and darkness, and in the strife of cousins on the Kurukshetra, is being unfolded the Plan of God like the lilies, pure and white that within the shut leaves unfold. Arjuna! thou art to learn that every winter changeth to spring and every dark leadeth unto dawn.

\*

## LOKASANGRAHA

An integral part of *Karmayoga* is *lokasangraha*, welfare of the world. I must strive in all my actions for the welfare of others. The "others" are a "part" of me. The "*loka*" is a *rupa* of the Lord: and to serve the "*loka*" is to worship the Lord. "He who serves his brother best, gets nearer God than all the rest." If I would feel kinship of the human heart with men in street and mart, I would awaken the God in me. Sympathy, service and sacrifice,—these lead on the soul to the Supreme Self. In the face of fire and flood must I serve others, serve the poor and broken ones, serve my brothers and sisters, serve suffering humanity. "*Lokasangraha*,"—therefore, let me share and bear the burden of the widow and the orphan. Therefore, let me break the dead branches from the path of the lowly and the lost. In a world of strife and sorrow live we: and I must be a hero in the strife. Led by the light of the Lord, let me be one of the band that would build the world again!

## IN THE BROKEN VILLAGE

In anguish of the heart, I cried:—"Let me go to the mountain heights: for there is peace: but here is strife and suffering." The Master said:—"Work in the broken village and in the mammon-dominated city!" And I said:—"Master! the Peace of the mountains is not here: all around is noise and din." And I saw the Master weeping, and he said:—"My child! Here is great suffering, and my sons and daughters wander in darkness. Go forth, my child! and serve them and lead them out of darkness into Light!"

\*

## GOOD THOUGHTS

Be careful, too, of your secret thoughts, your subconscious impulses. See that they, too, are fair. And remember, whatever you send out of your mind cometh back to you. Do you hate another? Hate will come back to you. Do you love others? Back to you will come the angels of love, printing beauty on your face and your actions. He liveth well, who thinketh well,—thinketh noble thoughts, beautiful thoughts,—thoughts which are True and Good and Radiant. The richest gift we may give, one to the other, is not the gift of a gem or a ring, but the gift of a lovely thought: it is enshrined in the heart, making it a temple of Beauty. What you give, you are: what you receive, you become. Do you give to another a good thought? A good thought is the God-thought: and you become a God and he becomes a God!

## OUT OF THE HEART

Out of the Heart are the thoughts which shape life. Seek not diamonds nor precious stones : but strive to keep the heart pure and radiant.

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## BOOMERANG

Every thought you think is a boomerang : it comes back to you. So be careful of your thoughts,—the thoughts of the mind and the sub-conscious self!

\*

## DEMOCRACY

Democracy,—is the word echoed by modern India: it is a great word: it is an echo of the political thought of the West. But there is a greater word: *lokasangraha*, welfare of the world. It is one of the great thoughts of the Gita. India is forgetting this great thought of her ancient past: and so, while her politicians swear by democracy, they let capitalism grow: supreme is capitalism today, and India's villages lie broken and her masses are uncared for lacking cohesion and discipline, and dying daily for want of food and shelter. Hunger stalks the land, and so many wander, homeless! Bands of dedicated workers with the watchword, *lokasangraha*, are needed: bands of dedicated servants of India who would go forth to serve the poor in the mammon-dominated cities and in the villages where men, women and children die of hunger. From the poor will India recruit her real strength, not from the rich capitalists, nor from her politicians who will turn to plutocracy



and industrialism for re-building a new Indian Nation. From both must India escape if she is to fulfil her destiny!

\*

### MILLIONS IN BONDAGE

*Lokasangraha*! Yes! For the millions of India and the millions of all the nations in East and West are still in bondage. Where is freedom? Where is enfranchisement? Where is education of the right type? Where are the statesmen who would help the millions to grow by their own inner force,—the force of the *atman*?

\*

### RECOLLECTION

“Return to thyself!”—is the Master’s word to Arjuna! Arjuna has entangled himself in *moha* : so has Arjuna forgotten himself,—his real Self, the *atman*. To the *atman* must Arjuna return: he must awaken to a recollection of his real Self!

\*

### THE GITA’S APPEAL

The Gita’s appeal is to the Individual: but the masses are not ignored. Their welfare must be sought (*lokasangraha*) : this is an element in the process of Self-recovery, Self-recollection. To know thyself, to awaken to the Self within thee, thou must do thy duty, *dharma*, and thou must serve others,—serve suffering humanity.

## THE THREE

The *Atman*, the *Purushottama*,—the *Parama Purusha*,—and the *Avatara*: round these Three doth the teaching of the Gita revolve. To know these Three, you must practise self-control and renunciation,—renunciation not of the world, which is the theatre of your *dharma*, but of distraction: you must learn concentration and composure: and in the midst of noise and strife, you must cling to the Peace within you,—*chittashanti*! You must conquer restlessness: you must commune with the Self within you!

\*

## THE BRIDGE

The *Avatara* is the bridge between the *Atman* and the *Purushottama*. The *Avatara* is not alien to you: He is your complement: in Him you may feel and see the Boundless Life to which you are bent. In and through Him are you led onward, onward to the *Purushottama*,—the Supreme Person whence you are!

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## THE SCIENCE OF CONQUEST

To practise self-control you must conquer circumstances. Calmness is through conquest. Arjuna must be a hero: he must conquer,—appetites, desires, ambition, egoism, the little “I” that has built this world of *maya*, of appearances and “illusions.” He must conquer “virtue” itself, until he attains to spontaneity. He must conquer passions, prejudices, *raga* and *dvesha*: he must conquer his environment and his

nature,—his outer impediments and his inner impediments,—the *vikaras* and *vasanas*, the appetites and impulses of his desire-nature.

\*

### HEROIC SPIRITUALITY

In no idyllic corner, no cave, no solitary retreat, but on the battle field,—Kurukshetra,—does the Master give his message to Arjuna. For Arjuna must learn to conquer, must learn to be a hero. Spirituality is not quietism: spirituality is heroic. Arjuna must face the temptations of his environment and the *vikaras* which lie hidden beneath: he must go into his heart and transform its hidden motives which masquerade as “pity”: he must not let them be in the earthly dark of the *avyakta*: he must face them, fight them, and convert their energy into the service of man and God !

\*

### PROMETHEUS AND ARJUNA

The West has glorified “defiance”: the Gita teaches “*arpanam*,” surrender to the Lord. The West makes Prometheus its hero: the Gita asks Arjuna to be a true hero by becoming a true *bhakta* of the Lord,—dedicating his life and his actions to Sri Krishna.

\*

### PASSION

Out of passion (*kama*, *krodha*, *etc.*) are some of the great destructive forces of the world. Control

passion,—says Krishna to Arjuna. Turn to the pages of history to know how passion destroys beauty. What a magnificent building was the Nalanda University! It was destroyed by barbarian hordes in a fit of passion. And how many girls have not been raped, how many women mutilated by men under the influence of passion or *kama*!

\*

### PEACE MUST BE EARNED

*Chitta-shanti*,—the inner peace,—must be earned. He hath it who hath learnt to conquer desire, *trishna*, *samkalpa*!

\*

### SWARUPA

What is knowledge? Recognition, Recollection,—says the Gita. He knows who beholds the *swarupa*,—the Self within his self!

\*

### ADRIKHTA

*Adrishta* is the Invisible Force to which we owe not a little of what we call our “success” or “happiness.” You may defy the Invisible Force: you cannot escape It.

\*

### STAND UP TO YOUR FATE

Know yourself, O Arjuna! that you may have the strength to stand up to your Fate. You are not your physical mechanism,—the body. Know that you

are the *atman*, and you will know what to expect from yourself. Infinite forces lie locked up within you! Passions and appetites are in you, but are not a part of you: they are alien to your *atman*. Your weaknesses are not a part of you,—the real Self. Even your “virtues” are not of the Self within you: your “virtues” are summoned by the vanity within you. Above weaknesses and “virtues” must you rise if you would attain the Highest. Above all “*dwandas*,”—all pairs of opposites,—must you rise, if you would live the True Life, which is the life of Spontaneity and Self-realisation!

\*

### FORM AND THE ATMAN

“Form” and the “*atman*” make you what you are,—a composite being. Simplify yourself! Realise within you that you are the *atman*: your “form” is fleeting, transient: and all “happiness” which you build in “forms,”—in money, honor, human love,—is fleeting: for all “form-happiness” is a ray of the light that cometh only to depart! From “form” to “form” you migrate in search of the *sukkha*,—the “Bliss,”—that you never have in things of the Earth. The “*sukkha*” is in communion with the *Parama Purusha*!

\*

### IF THOU WOULDST KNOW THYSELF

Know thyself! Therefore spend sometime every day in silence, in meditation. The distinguished men of the modern world rush from activity to activity,

and die in harness without knowing themselves. Napoleon never found time to survey his life until he was sent into exile in St. Helena. If thou wilt know thyself, go into silence every day, and render account of thy thoughts and actions, and frame resolves to live better, to think purer, and to grow in the wisdom of the Spirit!

✱

### ON THE HEIGHT OR IN THE DEPTH

Know thyself! Therefore, meditate! For to meditate is to retire,—even for a brief period,—to a corner on the height or in the depth where earth-failures and earth-noises and strifes do not reach thee.

✱

### THE DEADLY FOE

Why is man dragged down into sin?—asks Arjuna. And Sri Krishna answers:—It is *kama* that does it! Yes, *kama* or passion is the deadly foe of man.

✱

### PROCESSION OF DESIRES .

Passions awake for money or power or woman: and what a procession they make, these desires, forms of *kama*,—a tumultuous procession, bewildering man, leading him from darkness to darkness!

## THE FOOLS' PARADISE

*Ahankara*, the "ego"-sense, is the great foe of spiritual life. For spiritual life aims at union with the Divine Spirit: and the "egoistic" man would live in the fools' paradise of "I". Often the price such a man pays for his "paradise" is loneliness, friendlessness.

\*

## HATE AND HIMSA

Hate and "*himsa*" are marks of the *asuric* nature. The man of *daivi-sampadi*,—the man of heavenly nature,—must keep clear of hate and *himsa*. Alas! some of the world's prominent persons have indulged in vengeance on their foes! One of the very few exceptions, perhaps, was Cæsar. He loved power. and glory: but he forgot the names of his enemies!

\*

## GITA AND COMMUNISM

Truth unifies! In this teaching of the Gita is the hope of our battered, broken world! Krishna meets men on whatever road they walk. Does he meet them, also, on the road of atheism? Does not real atheism recognise Him? The atheist says:—there is evil: how can it co-exist with the Good? The Communist, you say, is an atheist: the Communist has a faith: he believes in brotherhood: he believes in *seva*, service of the poor. He has a picture of an Earthly Beatitude in the Day to come! The Gita will not *force* any one into salvation. The Gita accepts the Communist Faith in Human Brotherhood but the Communist's violent inolerance is repudiated by the Gita.

## RENUNCIATION

Renunciation,—is the road to perfection. The world is infected with untruth, injustice, suffering, sin. What can remedy it? Nothing short of renunciation. The saint gives up everything,—even what is permitted,—in order to be free and to live in the Lord. He strips himself of all he has in order to serve men dominated by matter and sin. Renunciation is actual, practical, living faith in God,—not decorative faith, not faith in creeds and rites. He who truly renounces, announces that life cannot be truly lived without God.

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## THE MASTER'S WORD

To know man,—is the highest aspiration of human culture. To Arjuna the Master's word is:—Know that man is not the body that perishes, not the form which decays and dies, but the *atman*, the Spirit that deathless is and changeless remaineth forever: death toucheth not the *atman*, though the house of the *atman*,—the Body,—falleth dead. Exhaustless is the *atman* and self-sustained, immortal, indestructible.

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## TRUTH AND BEAUTY

And the *atman* is Light. Truth is its ray,—and beauty, too. The life of the *atman* is truth and beauty. The twain are blended in one in the life of the *tatwagnani*,—the Knower of Wisdom.



## THREE MORALITIES

The life of him who seeketh wisdom begins with fulfilment of his duties and obligations. But gradually he rises above duties and obligations: he puts himself above *dharmā*,—the First Morality: he rises above *dhvandas* of virtue and vice, of pleasure and pain. He rises to *lokasangraha*: he works, and in all his work he strives for the welfare of others, for *loka-sangraha*, the Second Morality. He rises, at last, to Dedication, *Krishna-arpanam*,—the Third Morality which transcends the ethical and touches the spiritual: he finds his all at the Feet of his Lord,—the One in all, the All in One!

\*

## DOUBT

Arjuna has his doubts: the Master does not snub him: the Master gives Arjuna freedom to express his doubts. Not to doubt is not to see. The disciple begins with doubt and ends with wisdom. Doubt is a stepping stone to knowledge.

\*

## NO SECTARIANISM

The Gita discards the sectarian view of religion. Religion is not a creed: nor is Religion a rite. Sri Krishna urges that you must not impose your faith on any one: and Sri Krishna urges that you must avoid disputations in the name of religion. In diverse forms of worship is still the one aspiration to the Lord: in all is He. India, in the day of her

decline, lost the vision spiritual and was entangled in religious disputations. The Roman Empire was overthrown by these two scourges,—barbarians and disputes about religion. India, beware! Islam, in the day when she was truly great, was tolerant of science and persecuted not throughout her empire from Baghdad to Granada. Islam treated the Christians and the Jews as children of the One God and did not deny them social justice. Let Pakistan read aright the history of Islam. Europe suffered terribly from the “wars of religion,” and India, trampling upon the teaching of the Gita, forgot the message of Krishna and the Rishis, that God is the Spirit Universal,—the Father of all mankind. When will the Teaching of the Master shine again upon the statesmen of India ?

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### WHEN THE ATMAN AWAKES

Man's true guide is not the intellect: it belongs to the mind: and the mind often leads astray. Above the mind (*manas*) is the *buddhi*: above the *buddhi* is the *atman*. The true guide is the *atman*. When the *atman* awakes, the senses, the emotions and the imagination are led aright.

\*

### CENTRE OF GRAVITY

Every ball has its centre of gravity within itself: so hath every man his centre of happiness within,—in the *atman*.

## DESTINY AND FATE

Rivers flow on: so doth humanity flow. Its direction is not in our hands: there is a Destiny that guides. And Destiny is not Fate. Fate is *prakriti*: its way is iron. Destiny is the Plan Divine.

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## THE HISTORY OF MAN

The world is a *peepul* tree,—says the Gita. Man, too, is not a machine of dead matter but alive: and the Man-Tree, the *Peepul* Tree, grows in time and spreads in space. The Tree, also, decays. There are periods of decay in history. Growth, bloom, decay and rejuvenation,—these four mark the history of man. Let not “decay” bewilder you! When *dharma* decays, Krishna cometh. Decay is followed by rejuvenation. So is civilisation saved and humanity guarded,—by the grace of God. The *avatara* is an assurance of continuity of life and advance; the *avatara* is the manifestation of Divinity.

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## THE ETERNAL LIGHT

The Gita: what a wonderful Book! In it Krishna pours Himself,—His Eternal Light,—over time and space. The wisdom of the Gita shineth with the eternal Light of Sri Krishna!

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## INDIA'S HEROIC MEMORIES

The Gita is a section of the *Mahabharata*,—an epic which, like the *Ramayana*, reflects the soul

of the Aryan people. In these two great epics is the poetry of India: in them are her heroic memories, her philosophy and her religion. Arjuna, Yuddhis-thira and Bhishma bear witness to India's life and its inspiration in Krishna and His Teaching. The Gita is the richest heritage of the Hindu race. Krishna, the Teacher and the Saviour, Krishna is the consecrated Name in the life and literature of Aryavarta, as Duryodhana is the name of greed and pillage, of social injustice and political autocracy. Krishna represents the eternal protest of the *atman* against the organised materialism of the Kaurava clan.

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### KRISHNA IN HISTORY

To me, the history of India is incomprehensible without Krishna. His glory consists in this,—being above history, he does not stand apart from history, but enters into it with the power of the Spirit for the service of the people. Is not Krishna greater even than what the Gita tells? He mingles as a man with men,—yet with an inspiration which is the inspiration of God. He lives by God: He lives in God, yet works for *lokasangraha*,—for the welfare of the world. He needs nothing. He but seeks to serve!

\*

### BROTHER OF JESUS AND BUDDHA

I dream of a day when the Nations of the Earth will weave for Krishna a garland of flowers picked from the garden of the Heart, and crown him in love and reverence as the Brother of Jesus and Buddha,—the Brother, also, of *bhaktas* and the *yogis*, of the

criminal and the harlot, of the poor, the lowly and the lost!

\*

### THE FLUTE

Krishna's life and teaching are heroic, profound, charged with the wisdom and purity that see God face to face. In Him and His Flute, in Him and His words is the fragrance of the spirit, the perfume of the forest and the field. The birds of the air, the cows of Brindaban, the beauty of the Jamuna, and the light of the stars in which sparkle the gods, pass into Krishna's Song. Krishna's flute sings in the love of the cowherds and the milkmaids of Gokul and Brindaban,—as Krishna's fire passes into Arjuna's soul, making Arjuna a hero, infused with a *shakti* worthy of the disciple of a great Master.

\*

### KRISHNA'S RELIGION

Krishna's Religion: how simple, how sublime! The Gita interprets a Faith which knows no East, no West: a Faith without a dogma, without a rite: a Faith without restrictions of race and creed: a Religion of Brotherhood, of the One Life in all: a Religion of spirit and truth: a Religion of dedicated work, a Religion of Love! The Gita teaches how man may be perfect as the *Parama Purusha* is perfect. The Gita teaches how all low "egoism," all sense of separation may be eliminated. The Gita is a masterpiece of thought, is a canticle of action, is a creation of spontaneous art, is a poem of beauty, which has ravi-

shed the hearts of men and women throughout the ages of India's history. The Gita enshrines the wisdom uttered on the battlefield,—the wisdom of a divine Poet, a supreme Artist, a Master-man who stands as on a rock, unmoved by time, untouched by revolutions.

\*

### GITA AND INDIA

Has the Gita struck root in the masses of India? And are the minds and hearts of the 'leaders' in tune with the teaching of the Gita? Renunciation has yet to be a reality in the thought and life of those who have political power: Krishna is to them, alas, a stranger! India's great cities do not bear witness to the distinctive culture of the Gita. And the villages lie broken and millions wander homeless and daily bread is denied them.

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### SANATANA DHARMA

Krishna propounded no creed: nor did he ask his disciples to accept a creed. He infused a new spirit into Arjuna and Udhava and the *gopis*. Disciples of Krishna were they who were devoted to him in love and service. The Gita tells us that Krishna asked Arjuna not to impose a creed on others,—not even Krishna's own teaching. The teaching of the Master must be assimilated in life, not imposed on the mind. What was Krishna's Religion? He called it Sanatana Dharma,—the Religion Eternal: and Krishna said the Religion Eternal had to be renewed, again and again.

### THE PURE SPIRIT OF RELIGION

The emphasis in Aristotle is on a scientific approach to life: the emphasis in Socrates is on a critical approach: Krishna's emphasis is on a spiritual approach,—on an outlook which is renunciation of creeds which men call *dharma* or "religion." Sanatana Dharma is Dharma when it is "creedless" "riteless," "pure,"—is the Acceptance and Reverence, the Love and Service, of the Eternal. The pundits and priests of Hinduism have, again and again, imprisoned themselves in creeds and forms: Krishna was a revealer of the pure spirit of Religion,—the Sanatana Dharma. The Gita teaches the pure spirit of Religion: therefore, is the Gita inexhaustible: therefore, doth the Gita stand untainted by time,—radiant in the light and wisdom of Timelessness: the Gita stands unsurpassed!

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### KRISHNA'S GREATNESS

How truly great, how immeasurably pure was Krishna, may be known from the fact that he inspired love and devotion in the *gopis* :—the simple milkmaids of Vraj and Brindaban, in heroes and scholars like Arjuna and Yuddhisthira, in patriarchs and sages like Bhishma and Vyasa. He enkindled love in the hearts of many.

\*

### WHAT A MARVELLOUS MAN !

I think of him moving amid men and women, playing on his flute or addressing assemblies of princes and statesmen, protecting the Pandavas in

exile or teaching Arjuna on the battlefield, guarding the honour of Draupadi or having simple meals in Vidura's cottage, worshipping at the river-bank or greeting Sudama with a brother's love. I think of him and I say:—"What a marvellous man! What a mighty energy does he release!" His greatness astounds me. It is the greatness of a master-spirit of an heroic age. And this man of singular beauty and singular wisdom, this man of creative activity, appears in darkness,—when the people are held in bondage by a Kamsa in Mathura, a Duryodhana in Delhi!

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### AN INEXHAUSTIBLE FOUNTAIN

Yes,—the Gita is inexhaustible! It is a poem, small in size, but infinite as the sea in depth. The Gita has only 700 *slokas*: each *sloka* has two lines. The Gita has, then, no more than 1400 lines. Yet, almost every one of these lines is a discourse of divine beauty! The Gita remains an inexhaustible fount of inspiration to humanity. Socrates, with his cold reason, is but a philosopher, a sage: Krishna, with his flute and his Song of the Gita, transports us to a Realm where knowledge, blended with beauty and action, is radiant with holiness!

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### A SCRIPTURE OF HUMANITY

Is Krishna only of the Aryan race? Did he not transcend his times? Is not the Gita a scripture of humanity? Was not the Gita produced in one of those divine hours in which inspired geniuses,



helped by a confluence of a thousand hidden forces, produce the sublime which, uttered once, cannot be repeated? Did not Krishna say to Arjuna, when the Kurukshetra war had ended, that he,—Krishna,—could not repeat the Gita? Is there not in the Gita a celestial fire, a fire of the spirit, which is not worn out even under the burden of modern, technical, industrial, secular civilisation?

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### THE WAY OF PURE, HEROIC WILL

In the wilderness of modern India and the modern world, Krishna rises as a Pillar of Light and bears witness to the divine destiny of Man. Krishna teaches, in the Gita, that the Way to the fulfilment of man's divine destiny is the Way of pure, heroic will. Renounce self-love, the little "ego"! Renounce all earthly pleasures, all temporal earth-illusions! Live alone for the *atman*,—the Eternal in you! Affirm the Eternal in your daily life! This is the message of the Gita: and age after age will proclaim it and the thrilling, tragic tale of Krishna, the Cowherd, Krishna, the Charioteer, Krishna, the Awakener of Arjuna, Krishna, the Teacher of Wisdom, the Saviour of Humanity!

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### KRISHNA'S TAPASYA

There is a blend of music and *tapasya* in the life of Krishna. In Gokul and Brindaban, he played on the flute and mingled with cowherds and milkmaids: his joy brought him closer to the hearts of the simple folk. After Kurukshetra, his heart was saddened,

for Aryavarta lay broken: and he came nearer to the brokenhearted. India still is broken and comes nearer to his heart. The sighs of the village-folk and of the many, who moan in poverty in the big cities of India, bring this broken nation nearer to his broken heart. The flower folds its petals at night: and in this night of the nations of the world, his spirit is blessing them all, waiting for the dawn of a new age, the dawn of a new humanity!

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### THE AWAKENED ONES

The rivers flow until they sing their way into the sea. So is the life of the awakened ones,—the *sthita-pragnas*: they work and they serve, until they flow into the beauty and love of the Eternal.

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### NEITHER SORROW NOR JOY

The Peace of the Heart, *chitta-shanti*, cometh not, until we have learnt the lessons of *vairagya*, detachment, sorrow, disillusion, denial of the world. He who drinks of the cup of *vairagya*, understands the meaning of life. He understands that the world is but a moment! And he forgets time, the present, the past and the future: and forgetting the fleeting time, he abides in the *Abinasi*, the Immortal, the Eternal! *Vairagya* is the stepping stone to the wisdom that leadeth to the path of *Brahma Nirvana*,—the *Brahma* Abode where there is neither sorrow nor pleasure but Peace Eternal.

## VAIRAGYA

*Vairagya* is the dawn of true life, the dawn of the Light of Knowledge. And *vairagya* cometh with the realisation that Desire, which afflicteth men, is but a madness that driveth them, from birth to birth, in the wheel of life, which is no better than a shadow of death! *Vairagya* cometh not without *sanga*, fellowship with a *Satpurukha*, a pure-hearted, love-illuminated one. When he shelters a disciple under his grace and guidance, there is the birth, in his heart, of the new life,—of desirelessness and detachment.

\*

## DEVOTEES OF TIMELESSNESS

Clamour and noise are in our great cities: how many understand the Gita? I long to be in the company of a few who live, dedicating their lives as devotees to the Lord,—devotees in action (*karma-yogis*), or devotees in contemplation (*dhyanayogis*),—devotees of the Eternal in time,—of Timelessness,—in the bustling life of the Earth.

\*

## BRINDABAN

Krishna's Brindaban is not the Brindaban of our days. Krsihna's Brindaban lies somewhere, invisible, silent and pure and secret as God. The Brindaban of our days is dominated by the clamour of crowds and the glamour of modern life!

## THE HIDDEN ONE

Centuries concealed Krishna until the years revealed Him,—the Hidden One,—and His Beauty!

Ages veiled Him until the *Avyukta* made manifest the Wisdom and the Golden Light in Gokul and Brindaban. On Him, revealed in time, Timelessness descended, making Him an *avatara* to centuries unborn!

\*

## THE SINNER

Krishna blessed the “sinner,” too. For the sinner is not lost for ever: he has but for a short time made a wrong turning. He will come back: only give him time: only give him the purest love of your heart!

\*

## NOT ALONE

Krishna and Buddha and Jesus do not come to God alone: they bring with themselves criminals and sinners, gamblers and godless men,—and ask Him to open His gate to Brothers and Sisters who have denied Him but who need Him, —Brothers and Sisters who are still the sons and daughters of the Eternal Heart!

\*

## RE-BORN VOLUNTARILY

The wheel of birth and death is a wheel of bondage: but not for all. Some are re-born voluntarily, to serve humanity. To them the Earth is not a prison-house: they return, again and again, to this Earth to “finish” their work. And it is not

finished, until the "Earth" passes over into the Kingdom of Heaven. Such men are the servants of humanity: their "I" is eliminated: they are transformed, transfigured into the Divine Image!

\*

### NOISELESSLY

Krishna goes away from Brindaban to Mathura, —silently! Krishna never was noisy. May I learn to live each day in the spirit of Krishna, working without noise, working silently!

\*

### MUSICAL

And how musical are Krishna and his Gita! Krishna is a lover of harmony, as the age we live in is a lover of dissonance. Krishna, the Thinker, is, also, Krishna, the Flute-Player. The Gita is a musical scripture!

\*

### ONE INDIVIDUAL

Krishna taught the Gita to but one man,—Arjuna. Krishna is not a crowd-hunter. Krishna's teaching is :—run not after big things. "A leaf, a flower, a fruit, a little water given with love in the heart is acceptable unto Me!"—he says in the Gita. What matters is not *what* you give but *how* you give it! Krishna's devotion to a single individual is remarkable. Krishna asks us to *concentrate* on small things in a spirit of dedication to the Lord!

## KRISHNA'S LOVE

Krishna was a Poet, a Musician and a Singer: Krishna was a Singer and a Seer: Krishna was a Creator and a Lover. The Gita is a creation of thought and love. Greater than the Gita was Krishna. He was a child,—in face, in voice, in love! He loved Arjuna: he loved Radha: he loved the *gopis*: in his love was a breath of Eternity, a force of immortal creative life! Krishna came with infinite love in his heart: and a huntsman pierced his body with arrows: and to Krishna every arrow was a benediction: and blessing the huntsman Krishna passed on to his Abode. Krishna, methinks, hath come to this earth-plane, again and again, and we have trampled upon him and his teaching, again and again. Sometimes we have stoned him unto death: sometimes crucified him on the cross: sometimes given him the cup of hemlock to drink: sometimes shot him with arrows: sometimes stabbed him,—even unto death. And every time he hath blessed us with boundless love. How shall we treat him when he cometh again?

\*

## THE FATE OF INDIA

Krishna pleaded for peace in Dhritarashtra's Court: but Duryodhana listened not to the Master: Duryodhana even tried to arrest him: and he looked in silence to the Himalayas and the Kurukshetra: yet in his silence was the Battle he fought against *adharma*: he fought the Battle before he sat in Arjuna's chariot in the Kurukshetra: he fought the Battle and he foresaw the Fate of India. He foresaw the winning of the Pandavas and the losing of the

Aryavarta, even as today we see the winning of *swaraj* and the partition of India! India tramples, today, upon the Traditions and Ideals of the Rishis: and today India is empty of spiritual faith. Today, alas! India believes not in *ahimsa*: and her politics lack statesmanship and humanity, and her patriots have surrendered themselves to patching and imitation, and her life is split up into fragments and provincial exclusiveness. Today her sages are silent, and her men of *shakti* await the Day of Action.

\*

### THE SIN OF SOFTNESS

Arjuna, in the opening section of the Gita, is infected with softness, with too much tenderness. "I will not fight my kinsmen and my Teachers,"—he says: and to Arjuna is given the teaching:—"Renounce all and surrender thyself unto Me!" Absolute faith in the Lord is needed, absolute committal to Him,—so that your life seeketh nothing of your own, but is based on Him alone!

\*

### BEYOND THE GITA

There are Truths which transcend the Gita: for there are truths which simply cannot go into words,—not even the words of an *avatara*. There are truths which lie in the heart of the seer: and he walks the Way alone, communing with the Secret within him.

## KRISHNA'S KINGDOM

Survey the life of Krishna in Brindaban: you see him as a friend of the milkmaids, as a brother of the cowherds. Playing upon the Flute, Sri Krishna bears witness to the Kingdom of the Spirit. To this Kingdom belong, alas! a few who meet in Krishna's Name and gaze in wonder at the loneliness of life.

\*

## THE MASTER-SINGER

Krishna is the Master-Singer, the Master-Musician. His words are the words of wisdom. To the *gopi*-hearts, his name was a poem, a song, an invocation, a hymn of glory, a canticle singing from hill to hill, from hamlet to hamlet!

\*

## THE LIGHT DIVINE

Blessed are they who find in these 700 *slokas* the joy of freedom and communion with the Life Divine. Read the Gita and the masks of the *atman* drop, and you see the Beauty of the Self that enslaveth not the senses but sanctifieth life!

Sing the Gita: recite it: listen to the truly humble who expound it: reflect on it: meditate on it in silence: but do not indulge in controversies regarding this Wisdom-Scripture of the ages! "Never argue with the once-born," —says an ancient Upanishad.



## MAN AND NATURE

The Gita's realisation is that man is more than nature: man is *atman*. Nature is the infinity of space: the *atman* is the endlessness of love!

\*

## REGENERATION

Full of love is the *bhakta*, and love is magnetic: his soul vibrates to souls: his very silence "speaks."

Be "effortless" in your dealings with others: strive not for "conquest" over them: condemn none: but simply, silently, send out love to others: and you will realise, one day, that you and your brother are one!

Is not love the greatest Revelation? Are not Krishna, Christ and the Buddha among the great Revealers of God? Yet God is greater than they: and love, at its noblest, is but a reflection, a radiance of what transcends it,—the *atman*, the Spirit of God. What is the *atman*, the Spirit? Who knows? God is the Great Unknown, the Ever-to-be-known.

God is Light: but around It is a circle of Darkness: no man hath penetrated It, through and through. This Darkness is *maya*! Empirical knowledge cometh through the senses and the mind: but wisdom cometh to him who has learnt to love. For love teaches humility and service: and the wise are humble: and the wise are in service strong!

Wisdom cometh to the poor in spirit : and love is not ashamed of poverty : love knows that true

wealth is worship : and love is the life-breath of wisdom.

In love we know that we belong to Another : in love we are united with others : so we renounce the little "self," the "ego" : so we realise that a man liveth not to himself alone!

So does *bhakti*, love, unseal the springs of regeneration! "*Bhakti*" is "what breaks" : *bhakti* breaks the "heart" to make it whole!

To love is to be childlike : to little children belongs the Kingdom of Love!

There is no religion higher than Love. Truth itself shines with the light of Love. Doctrines of religions derive their strength from the love of the great founders of Faith. When love declines and the followers impose their creeds on others with the weapons of hate, there is decay of faith, and the prophets are wounded by preachers of cult and passion.

Aspire through love of individuals to love Love itself!

Be true to Love and so follow Love, from height to height, until you touch the Love of love, and know that to love one is to love all, and to wound one is to wound all. All religions, all races, all sages and saints are but the masks of the one Kingdom, the veils of the One Saint.

You do not truly worship until you love. Worship lifts us to the Transcendental, the Miraculous, the Mysterious, the Most Wonderful One, the All-Adorable ! And it is Love that opens our eyes to the Transcendental.

We love those whose love hath risen above the "I," the little "ego." We love them, for their love rises above color, creed, country, race.

When we deeply love, we are silent : wisdom, too, is silent, but little knowledge is emphatic, dogmatic, desperately argumentative.

The supreme *vikara* is pride, and the supreme vice is insincerity.

Ramakrishna adoring Kali compels our admiration : to him Kali was not an idol : Kali to him was lit up with the Mother's love : the Mother's Arms awaited him : he adored Her and he entered into Light. But the Temples, where priests and people congregate to worship not in love but in blind obedience to a custom, are unlit shrines : and we turn away from them, preferring to wander in darkness, rather than worship a form,—a dead mummy,—from which Truth has departed!

\*

### MEDITATION

In *dhyana* or meditation, you develop a new focus of attention. You concentrate on your *Ishta*, on a *swarupa* of God. The will is trained and gradually tuned to the Divine Will. Meditation is commitment to the Self, the *atman*,—to Truth, to Reality.

Discipline, "training" is essential to *dhyana*. For we live in a world which has gone astray : sin is stamped upon *maya* : and you must rise above *maya* to ascend to God. Therefore, your inner nature must be purged of *vikaras*,—purged of passion and greed and fear.

When you meditate, concentrate on Krishna, Christ, Buddha, Nanak or any one whom you have chosen as your *Ishta* : or concentrate on the teaching of your *Ishta* or any one of his sayings: you may, if you like, concentrate on a form of Nature which is, also, a *vibhuti* of the Lord: you may focus your attention on any one of the historical manifestations of the Lord: you may even think of a picture in art, or a truth of science or philosophy. Every one of these may well become an avenue to the Divine Spirit!

To develop *dhyana* or meditation, "training," indeed, is necessary: and training may be under the loving guidance of a "*Guru*" or "Instructor" or "Director" : much help may be had, also, from an inspired scripture, or a picture of art, or a word of a mystic or saint. Great is the value of fellowship with a *Guru*. Contact with a spiritual community-centre, a *satsang*, is also valuable. Group-meditation does great good.

It is necessary to remember that "action," "work," "karma," is a great help. "Action" and "insight" go together. "Insight" awakens "light" : and when you co-operate with the "Light," saying "yes" to it, when you translate "insight" into "action," "work," your "insight" itself is deepened. "Insight" and "action" are both needed to have a rich experience of the Real.

Purgation of egoism is essential to the growth of meditation. Viewed thus, meditation *is* action, a divine action.

To meditate is to open yourself to the action on you of your *Ishta*.

In meditation, seek to be receptive. Relax yourself: let your effort be toward effortlessness: seek to sink from conscious activity into silence : set your will at rest!

\*

### “ STAND UP !”

Arjuna is overcome by “pity;” “compassion.” To Arjuna, Sri Krishna says:—“*Uttishtta!*” “Stand up!” Krishna’s call is a call to courage. Arjuna’s “compassion” is so much “cowardice.” Arjuna should “act” in the crisis of Bharata. For Her sake, for *lokasangraha*,—the welfare of the world,—must Arjuna stand up as a Hero and face Duryodhana,—the ambitious Autocrat.

...

\*

### CONQUER SELF WITH SELF

Arjuna! Be a hero in the fight! Be a hero,—and win! Win life! Therefore, conquer the self with the Self! Conquer your environment! Conquer your experiences! Your *vishada*,—despondency,—is dragging you downward: you must conquer it and rise to the heights of a new life!

\*

### VISHADA AND EVOLUTION

*Vishada*, sorrow, has its place in evolution. *Vishada* conquered gives a new radiance to life. Arjuna is in deep anguish: yet anguish purifies. And purification is a necessary stage in the illumination of the heart. *Vishada* has its purpose: lonely must

you be, if you would ascend the heights. "The soul would have no rainbow, had the eyes no tears."

\*

### LET ME SING HIS SONG

*Lokasangraha*: therefore, let me serve the poor in thought and aspiration, in work and deed. Let me put my Master in my speech and song, in action and resolve. In serving them, let me sing His song, let me speak His Name. Putting away pride and show, let me so act that my action may become His flute-song to weary, broken hearts.

\*

### KNOW THYSELF

Know thyself, Arjuna! Thou art the *atman*: thus knowing thyself, go forth to serve the poor and needy. For God hath given thee a gift: offer it in service of the broken ones.

\*

### HE WANDERS

Krishna is restless: with compassion in His heart, He wanders through the world. He wanders and His voice we hear not: for we are immersed in *maya*,—in the mire and dirt of the world. He wanders and He says:—"Listen! My child! He who serveth the least of these, My broken ones, he serveth Me!"

## AS YOU THINK

Control the mind: purify the mind: purge it of *vikaras* and *vasanas*: renounce *sankalpa*: renounce all desire, appetite, *ahankara*, "ego"-impulses, the thoughts of "I" and mine. As you think, so you are!

\*

## WISDOM OF THE GITA

The wisdom of the Gita is not dry intellectualism or rationalism of a philosopher: the wisdom of the Gita is a music which lingers in the heart: and the melody of this wisdom is heard in actions of daily life!

\*

## NO THEORY OF NEGATION

It is no theory of negation the Gita propounds. The Gita teaches Arjuna the doctrine of control, of conquest. Conquer your desires, Arjuna!—says the Gita. Conquer yourself: master your mind!

\*

## RE-BORN

Gently descends the dew upon the flower: so gently descends the grace of God upon the heart: and desires die and spontaneity awakes: the man is re-born!

\*

## THE SONG OF THE HIDDEN WAY

Out of conflict cometh, in a crisis, the Song of the Hidden Way. And on the Kuru-field of Conflict

came, in a crisis, the Song of Sri Krishna,—the Song of the Wisdom that heals.

\*

### VIOLENCE

*Ahimsa*, non-violence,—this is the great law of the spiritual man. But there are men of a different order: they love power: even wealth and goods they will discard in favour of power, and the instrument of power is, often, violence. By violence they hold and they rule: by violence they enforce their will on others. *Raja-rishis* ruled in the dawn of history. They were royal sages: they ruled in order to serve: they were not in quest of power: they realised that power was violence: they ruled by what is greater than power: they ruled by wisdom and sympathy and sacrifice.

\*

### FOLLOW THE STAR

Every good thought is a star which leads you on, shining in the dark, making your pathway radiant. Follow the star!

\*

### THE BABE DIVINE

Darkness enveloped Mathura: Kamsa, the cruel king, governed by force the weak and powerless. But darkness giveth birth to light,—the light of the Sun: and in the darkness of Kamsa's region was born Krishna,—the Light that was to illumine Aryavarta. In the darkness of the midnight, when the very tears



of the people, praying for the Saviour, were dried, was born the Lord of Compassion and Love. The Babe Divine was born with a smile on his lips, as if to say:—"Fear not! For the Lord of Love is come: and he hath power to conquer despotism and death. Be not sad, but smile, people of Aryavarta!" And the angels of joy came and blessed the very dark prison wherein Krishna was born.

\*

### CHITTA-SHANTI

The Gita teaches that the highest achievement is,—“peace,” is “*chitta-shanti*.” You say the Gita is a scripture of wisdom? Yes! But the wisdom is *shanti*,—is peace of the mind and peace of the heart. And you do not achieve *chitta-shanti* until you have gathered your powers within: then your soul becometh strong, and all around you the world smiles: the world is in tune with you: the world becometh your brother : the Self becomes the friend of self!

\*

### DARKNESS

As the darkness deepens around Arjuna, eh looks up to the Master for supporting strength. “I am Thy pupil,” he says, “teach me!” Yes,—in the midst of darkness, Arjuna’s soul cries forth:—“Master! abide in me!” To Arjuna, who has touched the depths of darkness, does the Master reveal the wisdom of the Gita. Yes, darkness becomes a vehicle of the Master’s Wisdom.

## DEATH LINKS

Arjuna is staggered at the thought that if he fights and slays his kinsmen, he will no longer be with them. Arjuna forgets that while death parts, death, also, links: for the departed ones do not die: only the form, the body dies: the *atman* of the dear, departed ones liveth on, linked closer to Arjuna in Him who is the Lord of life!

\*

“LEAD ! KINDLY LIGHT!”

Blessed is Arjuna: in the midst of darkness, he forgets not the Master: his heart leaps up to Him. “Lead, kindly light, amid the encircling gloom : lead Thou me on!”

\*

## THE MASTER IN TATTERED GARMENTS

Storm-beaten and hungry for bread, alas! are so many. They seek shelter: they need a light in darkness: let me see my Master in them. He cometh, with panting breath in them: He cometh with soiled hands and tattered garments: in serving them, I serve Him.

\*

## INSPIRED

The Gita is inspired: the New Testament, too, is inspired. Inspired, too, are some of the great Poems in Literature. The Gita is but one of the inspired scriptures of humanity. As the *avatara* cometh again and again, so doth the inspiration of God breathe through the lips of man, again and again.

## LIGHT

*Gnan*, Wisdom is emphasised in the teaching of the Gita. Is not Wisdom, Light? *Gnan* is illumination. He is wise who becometh a child of Light. God is Light!

\*

## WANDERING AFTER SHADOW-SHAPES

Men suffer in this world of vanity and shadows. Men wander, until they are exhausted, pursuing the shadow-shapes which come and go. Men wander, yoked in slavery. Men still must wander, until a *satpurukha*, a true seer of the secret of life, looks upon them with the Eye of Mercy and, beholding them, blesses them and breaks their shackles of *moha*, attachment to earthly life.

\*

## GREED AND CORRUPTION

Greed and corruption are in the great cities of India: they need Krishna and his Gospel. More than commerce, more than education,—which gives us polish but dwarfs the soul,—more than scientific knowledge, the cities need the Gita's message of *lokasangraha*: share thy substance and thyself with the people!

\*

## AWAKE AT NIGHT

Awake I sit at night, and I meditate on this Song of the Master. Sometimes I feel weary and weak. But I give gratitude to God for keeping me awake

and silent in the midst of men who sleep, not knowing that the Master's Song,—the Bhagavad Gita,—is immortal and singeth, by day and night, of the *atman* that deathless is, though dead the house of it,—the body,—be!

\*

### WEALTH UNSHARED

How ugly is wealth, unshared, unspent in the service of God and Man! How ugly is wealth that is boisterous in the revels of intoxication and gluttony! How beautiful is simplicity that smiles on children and, when the night is advanced, goes to bed with a *sloka* from the Gita and a prayer of gratitude to the Lord! Verily, the wealth of him who shares not is the wealth of a robber!

\*

### THE SONG OF THE SELF

Krishna sang on the Flute. On the Kurukshetra, too, he sang the Song Divine. Sing thou and rejoice in the *atman*, the Self, thy Self, the Self within thee!

\*

### SIND AND THE SINDHU

Again and again, I gazed at the waters of the Sindhu,—leaping, dancing, singing: and I said to myself:—"Does the Sindhu sing the Flute-Song, the Song of Joy?" I saw my Krishna in the waters of the Sindhu : and with a pang in my heart, I left the Sindhu and Sind, when the Muslim, denying in his life the Prophet and Islam, came with his cult of the stick and the sword.

Coming to India, alas! I find that they, who are dressed in brief authority, bear not witness to Krishna, my Beloved, and they treat my people as 'strangers',—not knowing that deep in the soil of Sind are sown the grains from the seeds of God's Great Love! Come, Beloved! and sing to me here thy Flute-song, for I am weary! O Companion of my life! Come close to me here, and sit by me in this winter of India's life! Speak to me of the glory of her ancient days, when her people were one, knit close together in one Brotherhood! And when the evening cometh, kindle thou the lamp of my heart with thy light that I may read, with tears in my eyes, the great message which thou hast written on the faces of thy Saints and Heroes,—the Song Divine, the Message of the Bhagavad Gita! Come close to me, oh Beloved of my Heart! For here in India, I fear loneliness: and here in India, I see the ancient Fires are cooling, and the Light of the Wisdom thou camest to kindle, is dim. Winter is come upon the Krishna-land. So be by me, Beloved!

\*

#### NOT EXCLUSIVE

Light reveals Itself in many ways. You do injustice to the Eternal Spirit if you say the Gita alone is divine. Think not the literature of the Hindu race alone containeth the word of God. History is a story of God's dealings with men in diverse countries and diverse ages. Dear to me and sacred is the Song of Krishna, the Beloved: therefore is the Gita to me a Song of the Eternal who hath spoken and who still doth speak to all: the Gita is not an

exclusive scripture. The Lord leadeth man from shrine to shrine: He speaketh to men in their own terms: He meeteth them on the roads they walk.

\*

### IN EVERY SHRINE FLAMETH HE !

There are no *sudras* in the kingdom of the Spirit. In this kingdom all are free-born. The Gita teaches that pure Religion which proclaims that God is all in all! In every shrine,—in temple, mosque and church,—in every scripture and in every land, in Brahmin, Christian, Mulim, Jew,—flameth He!

\*

### GITA AND HISTORY

The Gita has entered into Indian history and its influence will not cease. Let Krishna-bhaktas lift Krishna's Gita to Western lands so that its influence may become an inspiration in human history.

\*

### GOD'S UNIVERSAL GIFT

Not in a solitary person hath the *avatara* come. In Krishna is he: but, also, in Christ. And in how many more hath not the *avatara* worked, inspiring, illumining, uplifting human hearts! Is not every soul a ray of the *avatara*,—aye, an *ansh-avatara*? The *avatara* is God's universal gift to all His children! One star differs from another in glory: you all are His beacons of light: so all human souls, each radiant with light, reveal the beauty and love of God!

## SILENCE

Let the roots of my life rest in silence: then will my flowers bloom and my leaves will, like the Vedic hymns, sing upon the wind of the Spirit!

\*

## WHERE IS MY HOME ?

I sit in silence: what memories arise! And each memory is a procession of distant days! And whistling through the processions comes the word:—"Thou art the *atman*: deathless art thou, and in the Eternal is thy home!"

\*

## THE SONG

The Song of the Gita singeth not to him who runneth after gold and rubies but to him who soareth high above time, above space,—soareth and singeth the Name of my Master!

\*

## THE LOG AND THE RIVER

The log doth not move: but the river can carry it to the other shore: let but the log surrender itself to the River that flows. Krishna is the River that flows: let but a man,—no matter how burdened with sins,—surrender himself to Him and He will carry the devotee to the Other Shore!

## THE KINGDOM OF KRISHNA

He was a king: and he was a Krishna-bhakta. And he renounced his kingdom and built a cottage in a forest. "Here is peace, here is serenity, and in this *tapobana* is the shrine of wisdom," he said: "and here the seasons sing and here cometh Krishna every day, singing on his Flute! The kingdom of death have I renounced for the kingdom of Krishna: blessed am I!"

\*

## KRISHNA-BHAKTA

The Krishna-bhakta is aspiration-filled: his heart is parched with thirst: and the longing in him grows that he may pass away and perish at the lotus-feet of the Lord. Such a Krishna-bhakta may I aspire to be!

\*

## "YE ALL ARE ONE!"

In silence and in my sleep and in dreams when I am awake hath the Gita spoken to me, again and again; and the Master's word have I heard:— "Ye all are one!" Yes,—all are one: the saint and the sinner, the lowly and the proud of power, the luxury-intoxicated and the leper, the bhakta and the broken-hearted, the wise and he who gropeth in the dark, the poet and the scholar, the priest and the seeker, the worshipper and the sceptic, the widow and the sick who spend restless nights, the comfortable and the weary, the strong and the weak, the prince and the pauper, the dumb and the talkative, the young and the old, the mother and the child, the reed and the



oak, the bird and the beast,—all, all are one. And all drink from the one cup of the Master's love!

\*

### ANNIHILATION

The moth seeketh destruction in the flame: so may I seek annihilation in the love of my Lord! Not till the self is burnt to ashes may the hidden Self be unveiled and the Secret of Life revealed!

\*

### LOVE CRUCIFIED

Krishna speaks to Duryodhana and with golden tongue appeals to him to accept the counsels of peace. Duryodhana rejects the peace-offer and tries to humiliate Krishna. But Krishna is not depressed. He knows that love humiliated shines brighter than the love that rejoiceth in triumph. And the Master knows that darkness and all its children must die: and the Love that is humiliated, insulted, crucified shall shine in the dawn of a New Day : the Love crucified shall re-arise in humility and in deathless light!

\*

### SERVICE OF ALL LIFE

What is *lokasangraha*? Service of humanity. He who truly serveth is a helper of the human race. *Lokasangraha* includes, too, I believe, service of bird and beast,—service of all life. The server is a helper. Is he strong? He helps the weak. Is he rich? He helps the poor. Is he free? He helps the serf. Is

he educated? He helps the iginorant. Is he a lover of silence and solitude? He helps the multitudes.

\*

### THE GOLDEN AGE

What a joy entered into the lives of the *gopis* when they mingled with Krishna, and listened to the Flute in the Forest or on the River-bank! Gokul and Brindaban lived in the golden age when Shyama sang and played. When will the golden age enter into my heart?

\*

### KRISHNA'S FACE

Have you seen the Face of Krishna in your brother,—aye, Krishna's face in the criminal, the drunkard, the gambler, the sinner, the outcast, and the heavy-laden? Then are you a Krishna-bhakta indeed!

\*

### TAPASYA OF THE BODY

The Gita speaks of *tapasya* of the body. Control the senses and purify the body so that it becomes shining, transparent, radiant. Then you may know that the *sthula*, is no longer *sthula* but a medium of the Divine. Then may the body become a vehicle of the *atman*. Then may you look at the world with new, illuminated eyes: and every particle of matter may speak to you the ancient, sacred word:—Om! Om!

## KRISHNA IN THE HEART

Do not merely talk of Krishna: but rejoice that Krishna hath entered your life. Rejoice that He hath overshadowed you and illuminated your heart!

\*

## THE FLOWER OF THE ATMAN

And Krishna is not apart from you. Krishna is of your Self,—is the very flower of your *atman*: Krishna is the bloom and beauty and bliss and blessedness of your life!

\*

## KRISHNA IS MY WEALTH

The Krishna-bhakta cries:—"I have no food and I have no shelter: homeless am I and no riches of the world do I claim. Yet I am rich beyond measure: for Krishna is my wealth, and Krishna is my food and shelter: and Krishna's love is my home. In Krishna is my Immortal joy!"

\*

## THE HOLY FACE

The world is broken and the world is bleeding: yet I feel safe and sure, for I see the Holy Face of Krishna around me and within me: and in the darkness which covers the world shineth the Light of my Radiant Krishna!

## ABIDE IN THE SELF

In *dhyana*, meditation, you go deeper within you. The inner being of the Spirit is then revealed: and every moment of your inner life becomes a part of eternity. The Self, the *atman* becomes radiant in the heart,—shining bright for ever and evermore. And you do not feel tired: you rest on your Self: you abide within you. And while your roots are deep in the *atman*, your life grows, matures, and in thought and character, in aspiration and worship, you blend humanity with creative life.

\*

## SUCCESS IS A STRAW

To Arjuna, the Master gives the teaching:—  
“Renounce all thought of reward or success.” Your little success or triumph: what is it after all? Is it better than a little straw?

\*

## TWO QUALITIES

Two of the qualities of a truly spiritual life,—as the Master teaches in the Gita,—are *maitreya* and *satyam*. *Maitreya* is friendliness, is fellowship, is love: and *satyam* is pure life of truth. Each day aspire to live in the love of God, in compassionate kindness to all, in fellowship with the broken ones and in the pure love of truth!

## THE SECRET OF STRENGTH

Who is the truly strong man? He who is true: he knows the Way of Life: he is a man of courage and conviction: he is a man of stamina. Such a man becometh a man of harmony: he hears the Flute,—the Sound beyond sound. And he is a man of simplicity: he knows that all show is a faded flower. And he is a man of Fulfilment.

\*

## ABHAYA

*Abhaya* is fearlessness. Fear not difficulty and danger: fear not death! Welcome death as, indeed, you well may welcome life!

\*

## GRACE

A mark of him on whom descends the grace of God is an inner calm,—a holy peace which no danger, no difficulty, no disappointment can destroy. Is he criticised? Is he slandered? The calm in his heart is undisturbed: the mirror of his mind ever shines! Such a man seeketh to serve the world with nothing but pure love!

\*

## THE SUPERMAN

The superman is the true man. And he passeth through fire but is not burnt: and he passeth through the sea but is not submerged: and he is crucified but is not crushed: and he moveth in life as he departeth therefrom, without resistance!

## WISDOM

Wisdom cometh not as long as your mind wanders. For dragged to the passing, the fleeting, your mind is confused: you wander: you do not see! You stumble and you fall as a drunkard, the outer world spinning round you. But when you are detached, you pass into a different realm, where purity shineth with the light of eternity: you live in the Self, in and by the *atman*: then are you in communion with wisdom: then you know and you behold!

\*

## THE MIRROR

Wisdom is the great Healer: Wisdom, also, is the Breaker,—of idols. And Wisdom is the Reconciler,—of all ways, of all aspirations, of all truths. God is the Reconciler of all gods! Krishna harmonises, reconciles, integrates all in the Eternal: and Krishna explains man to himself, teaching him this central truth of all the ages,—that to know man is to know God! Krishna is the mirror that reveals to man his true divinity!

\*

## GOD IN STORM

“I am Rudra,”—saith Krishna in the Gita. Rudra is Siva: Rudra is the Face of Fear and Storm. God is in Rudra,—in storm and the dark,—as indeed, God is also in Vishnu,—in calm, in the Bright and the Beautiful!

## ATHEISM

We can visualise God no more than we can an electron: but we may well posit an Influence that is not irrational: "*Tat*" is the name for this Influence in the Gita. And this "Influence" works in an "ascensional" way: so the universe evolves, rising upward from life to thought, from thought to conscience, from conscience to consecrated love and sacrifice. This "Influence," alas! doth not yet function as conscience, love and sacrifice in all. Conscience, love and sacrifice combat the impulses to covet and steal and kill. These impulses are "desires" which, the Gita says, must be conquered: and they will be when we accept this Influence as the Captain of our life, our Master! Atheism is the attitude of isolation from or antagonism to this Influence. Atheism says:—"What happens to me depends upon myself!" The Krishna-bhakta says:—"I am a part of the Whole: what happens to me is an expression of the Divine Play of the Whole (the *leela*) and the Way in which we are being used by It in the unfoldment of Its play or purpose!"

\*

## CENTRE OF LIFE

Simplicity is a characteristic of true beauty. Simplicity is a mark of the *slokas* of the Gita. Its thoughts are conveyed concisely, clearly, in true rhythmic, lyrical beauty. The Gita speaks,—sings,—from the centre of life.

## HUMAN RIGHTS

I long to see again my native land,—the soil of my birth,—Sind. Krishna-bhaktas have lived there. But the political powers in Sind have denied protection to my countrymen: and they are scattered today in many parts of India,—uprooted, homeless. Have the political powers in India respected the human rights of my countrymen? Ask the “refugee-camps”! Krishna-bhaktas live in India: but Krishna is not known to the powers that be!

\*

## THE FLOWER-MAIDEN

To a flower-maiden who from her basket sold flowers to Krishna, he gave coins of gold: he bound her heart to the Heart of God!

\*

## AGELESS

Ageless is the Gita: therefore, it will decay not: it will grow through the ages!

\*

## WHAT THE ANGELS SANG

Dark was night in the Mathura Jail: and in dark silence was Krishna born: his birth announced the Voice of Light in the darkness of the night: with tear-touched eyes did Vasudeva and Devaki gaze at the Holy Babe: and in the silence of the jail sang the angels:—“Love is life and Love will conquer Death!”



## THE VILLAGE-FOLK

What love did not Krishna pour upon the village-folk! Today alas! the village-folk neglected lie: there is cruel waste of beauty and life; for the village-folk are neglected and starved throughout the Land: millions in Bharata wander without food and homes! Your political power, O statesmen! your enormous wealth, O capitalists! your international reputation, O politicians! cannot compensate for the agony of a million hearts!

\*

## SPRUNG FROM THE HEART

The Gita is not a creation of the intellect: the Gita hath sprung from the Heart, and to the heart of Humanity will the Gita penetrate more and more as the years roll on!

\*

## COMMUNION

Meditation is communion with an Unseen Realm that pours its influence upon us and makes us new men. The test of this influence is life. It is transformed through contact with a spiritual environment,—with the Unseen Krishna. His effect on his *bhaktas* is real, though it cannot be assessed with a measuring rod. Meditation is an experience which blooms in the presence of the Lord in daily life. This Experience lifts us above the world of atoms and electrons: this Experience links us with the *atman* wherein Truth abides, and Love is radiant, and Beauty hath its eternal shrine!

## THE FLUTE

The *atman* pervadeth all,—every aspiration of the heart and every particle of matter. The presence of the *atman* sanctifies matter. When Krishna sang on the Flute and ravished the hearts of men and women, he showed that matter could become a vehicle of the Spirit. Krishna's Flute transformed matter into a likeness of the Spirit. Krishna's Flute showed that a simple reed,—of matter made,—could become God-like! Krishna's Flute showed that the call of Love may be breathed out of a material structure. The *gopis* looked at the Flute and said:—"It is divine!" To the *gopis* Krishna's Flute was the very God of Love. The *atman* is God, the Spirit: and the Spirit rules the world. Krishna's Flute announced the *atman*,—sang God to mortal ears!

\*

## WITHIN YOU,—AND OUTSIDE

God is in the world : but you will not find Him until first you find Him within. To seek God, you must first see the working of Krishna within you and, then, recognise *Dharma*, the Great Law outside you. God filleth the heart within and the Cosmos without,—filleth both the Inner and the Outer !

\*

## LINKED WITH CREATION

The Self, the *atman* is not the "ego," the "I." The Self is the "point" within,—the luminous point that shineth at the very centre of life,—the creative centre of all things. To live and grow in Krishna, you

must return to your real Self. "Back to the *atman*,"—is the call of the Gita. Beholding the *atman* within you, you will be linked with the gods, with bird and beast, with crystals and with stars !

\*

### THE "ATMAN" AND "I"

The Self, the *atman* is the Centre of Illumination where shines the Light of Lights,—God! But the "I," the "ego" is the darkness of pride, of self-will that resisteth God! The *atman* speaks through prophets and saints : the "ego," "I," speaks through *rajasic* men who seek power and prominence,—the world's "great" men who have been not "revealers" but resisters of the great Revelation of God,—men who believe not in the "Light" but in domination, violence, power and self-exaltation!

\*

### KRISHNA AND CHRIST

In Krishna, as in Christ, matter ceased to be a *sthula* barrier but became a veil, almost transparent, thro' which shone a life of transcendent Beauty, a Purpose revealing to us the very Heart of God. In Krishna, as in Christ, we see One whom we do not approach in fear with persuasive rites and offerings, but who is Compassion and Love, coming to us unasked, calling us tenderly:—"My children! come unto Me!"

## THE "WAY" AND THE "LIFE"

Krishna calls himself the "Way": shall I not follow him? Krishna calls himself the "Life": shall I not commune with him and in him abide for ever?

\*

## THE ABYSS

What is the *atman*? The Depth of depths; the Abyss, the Ground of Life, the *Shabda*, the Voice of the Heart, the Light that shineth within, the Fount of Inspiration, the Self that stirs and thrills to a vision that transcends the senses, the mind, the feeling, — transcends anything we know as time and space.

\*

## HE COMETH IN EXILE

Arjuna is in exile and Krishna cometh to him. Full of tender grace and love is the Lord. And doth He not come to me in my exile? Foolish am I when I think I seek Him. He seeketh me: He searcheth me: He findeth me: He knoweth me: He loveth me and on the battle-field of life, when mists of doubt envelop me, He throws His Light on my heart: He teacheth and He redeemeth me!

\*

## WHERE IS KRISHNA ?

Where is Krishna? Many are the *munis*,—silent ones,—but are far from Him. Many preach Him eloquently yet know Him not. Many do *tapasya* binding their bodies in iron chains and denying their

mouths the daily food, yet they wander in darkness! Many there be who work and toil and serve, yet their hearts are lonely for lack of love and, in work and toil and service, see not God! Where is Krishna? In the heart of longing and love, not in thought-out systems and philosophies is He: for no man may by thinking find Him. By love may He be held and beheld!

\*

### EVER HIDDEN, EVER REVEALED GOD

Krishna manifests, reflects, reveals the Absolute. How may He be named? Who knows the name of the *avyakta*? I may call Him *Tat* ("That") or *Idam* (This) or *Sat* (True) or *Chit* (Awake) or *Ananda* (Love): but no Name is adequate to Him who is Nameless and Boundless and Limitless and timeless,—the God who is the Great god-reconciler,—the Infinite who is so simple and humble, —the Supreme Act, Actor, who acts without assertion, Ever Hidden, Radiant, Ever-Revealed, Ever-to-be-revealed, Ever-to-be-known! Hidden is He in the hearts of all: and shelter is He of all who seek Him: beyond the known, beyond the knowable, Imperishable, Immortal, subtler than Ether, Effulgent ever, Self-luminous, ever resting in Himself, ever active in the Cosmos, whom speech cannot reach, nor mind attain: Him do Krishna and Christ and Buddha and Kabir and Rama and Nanak and the sages and saints of humanity reveal ever increasingly in the heart that seeketh in unending Love!

## HIDDEN LIFE IN THE HIDDEN GOD

There is in the Gita a philosophy of social order, of work, and social justice. But this, Krishna tells Arjuna, must be transcended: culture and *dharma* must be transcended. "Arjuna! transcend all *dharmas* and come unto Me,"—says the Master. The meaning of life and death, the beauty and mystery of the universe, the aspirations of the inner soul will not be known by him who taketh not refuge at the lotus-feet of the Lord. The *Shabda* is not heard by him who doth not rise above rites and writ instructions. The Inner Voice speaketh unto him who hath renounced all systems, all philosophies. Such an one is a spiritual nihilist: he is Krishna-possessed, Krishna-intoxicated. He never would be the first but would always seek to be the last. He would, like water, seek lowly places. In his "inaction" there is the refinement and power of the noblest action,—the action of a dedicated life. He shuns the glare of "success": he is happy in what the world would call "failure": for he hath surrendered all to God and he lives the hidden life in the hidden God! He loves the mystery of self-annihilation: he shuns the banquet of the gods!

\*

## YOGA-BHRISHTA

He becometh a *yoga-bhrishta* who in the *antakala*,—at the end of his time-journey,—forgetting his disciplines and dedication to the Lord, is entangled in *moha* and is unable to concentrate within himself on the One as his All. Such an one, alas! hath at the critical moment wandered away from the Path: he

hath drifted to the vanity of the world: he hath lost the Lord. But the Lord hath not lost him: the Lord is Compassionate: and the Lord will bring the *yoga-bhrishta*, step by step, back to the Beloved,—back to the beauty and joy of the true life,—the life that is lived in the Eternal God!

\*

### LIKE THE STAR

Look at the star! It kindles its light,—in silence. So doth the true disciple kindle his lamp of *shraddha*,—the light of faith in the Guru: and star-like doth the disciple shine.

\*

### TOUCH THE TIMELESS

Live in the *atman*,—says the Gita: and to live in the *atman* is to live in Timelessness! He who liveth in the *atman* seeks no fruit of action, no reward for work. He is content to let go all his gains, his fruits of action: for in his action he hath touched the Timeless: he seeks no more!

\*

### IN SILENCE

In silence I know I sit at the Feet of my Lord: knowing this I know all I need to know!

\*

### THE LITTLE WAY

The Little-Way,—is the Gita's Way to Perfect Life. “*Patram, Pushpam, Phalam, Toyam,*” — these

the Master accepts as offerings to Him from him who would be a *bhakta*, a devotee of the Lord. He asks not for great things: little things are ye asked to give Him. In little things, remember Him each day,—in little moments, in “trifles.” These reflect Eternity. Look at the rain: it cometh in drops, in tiny distillations. If you give the little ones, the broken ones, the thirsty ones, the neglected ones, the world’s disinherited ones, the poor ones in broken cottages, little cups of cold water,—kind words, little gifts of love,—the Lord blesseth you. Sow little seeds of love and you will reap a rich destiny. In little things, in little acts of love, cometh the Master to reflect His light. Kindle a little candle each day and your life will shine. Be a little stone in the Temple of Service. Offer little grains of love to hungry hearts. So Krishna gave to the Flowermaid little grains of rice and each grain became a grain of gold. Little streaks of sunbeams brighten the chamber of the heart. Meditate on the little Babe,—child Shyama,—and your eyes will shine as shine the morning stars. Chant to Him little hymns as chants the little bird his song of praise. Look at yon hills! They sing their silent song to the dawn. Look at this child: his little eyes are radiant with the mystery of the midnight! Look at yon little flower: how happy it feels when the sun’s little rays touch it or the gentle breeze kisses its forehead! Look at this *fakir*: how precious is a little particle of his divine dust! Look at the little flute: how it fills with joy the hearts of the cowherds and the milk-maids! Look at the little grass,—cool, humble: how beautiful it is under the evening star! Be a little one of the Lord!



## RENEWAL

Krishna came: He could not avert the Kurukshetra War. His earnest and affectionate appeal for peace was rejected. The Kauravas and the Pandavas fought a deadly war. The *kshatrya* community perished. Bharata fell: and century after century has Bharata borne the stripes of subjection. Two years ago Bharata won "*swarajya*"—at what cost? India has lost her integrity: has Bharata achieved "independence"? Has Bharata re-built her *kshatrya* community? Has Bharata recovered the lost gospel of the Gita? Has Bharata been renewed as, indeed, Krishna desired to see her renewed? To Him "renewal" meant not the "plutocracy" of a 'secular state' in the name of "democracy": to Him renewal meant the re-enthronement of *Dharma*—the love and service of the poor, homage to the humble, the simple, and the true, the reign of justice and righteousness, the liberty of the soul, the pure faith of the heart that rests on the *atman*,—the Spirit Divine. A coarse materialism, a vulgar capitalism, and a soulless secularism overshadow the life of India, today: and no "socialism" will save her until it renews itself in the teaching of Krishna that they truly serve the world who renounce it. Krishna came not merely to teach but, also, to awaken humanity and renew the springs of her life. India and the world have gone to sleep again: a new renewal of the Spirit must come if, indeed, civilisation is not to perish. In bearing witness to this truth is the eternal beauty of Krishna's message and Krishna's life !

## INACTION IN ACTION

“Inaction in action,”—this, the Master says, is the ideal of the *karma yogi*. The great Chinese seer, Laotse, expresses the ideal in the words:—“Do nothing and everything is done!” “Annihilate the self to realise the Self,”—says the Gita. And Laotse says:—“Because the sage is able to forget his self, therefore, has he realised his Self!” So Jesus said:—“He who loseth life shall find Life!” The Gita teaches us to blend silence with action: the *atman* is silent: the cosmos is active. Renouncing his self, let a man mingle with man and co-operate with the Cosmos in the great work, the great sacrifice, the *yagna* of the world. So Laotse says:—“The great Yin is majestically silent: the great *yagna* is impressively active. Majestic silence comes from Heaven: and impressive activity cometh from the Earth. When the two meet and merge, all things are formed!”

\*

## DVANDAS

Rise above *dvandas*,—says the Gita: rise above virtue and vice. “The virtues of society,” says Emerson, “are the vices of the saint.”

\*

## NIRVANA OF NOTHING

The Little Way, which the Gita teaches, leadeth man on to the *Nirvana* of “nothing.” “Blessed be nothing,” says Laotse.

## ONE IN THREE

Krishna, Buddha, Jesus: I see unity in the Three. The doctrine of *avatara* is common to Krishnaism and Christianity. In the Bodhi Dharma, there is emphasis on *Bodhi* or Enlightenment; in the Gita, Sri Krishna teaches a doctrine of *gnana* or wisdom which I see reflected, too, in the parables of Jesus. And in Bodhi Dharma is taught a doctrine of compassion which is an important element in Krishna's doctrine of *bhakti* or deep fellowship with the Lord. In this fellowship is complete surrender (*prapatti*) to God. In the measure in which you grow in *prapatti* in faith and devotion, you grow in *gnana*, knowledge, wisdom. "The man of faith," says Krishna, "gains knowledge, and having gathered knowledge comes quietly to bliss." A Dravidian Saint, Appar, exclaims:

I did not know myself at all  
 Nor did I know my God:  
 When He knew me as His servant,  
 I knew Him as my God !

\*

## "IN KRISHNA-CHRIST"

A characteristic expression of Krishna's *bhakta* is "*Krishnam saranam gachchami*," "I take refuge in Krishna." So St. Paul, a *bhakta* of the living spiritual Christ, says repeatedly:—"In Christ," "In the Lord." In Paul's letters, this characteristic expression occurs one hundred and thirty four times!

## KRISHNA IN ALL

The *bhakta* beholdeth Krishna in all, and Krishna keeps him ever, and so he cleaves to Krishna for ever more. "Who so seeth Me in all and all in Me," saith the Master, "him I lose not, nor can he lose Me!" In all, the *bhakta* sees Krishna, the One in all. "I am," Krishna says, "the Life in all that lives: I am the Seed of creatures all! I am of all the worlds, at once the Origin and the End! The Wisdom of the Wise am I, and I the Strength of the Strong!"

\*

## "MY BELOVED"

How dear is the *bhakta* to the Lord! Krishna calls him "my beloved!" And His "beloved" abides in Him and communes with Him even in the hour of death. At the end of His life's journey, the *bhakta* is with his Lord, and the *bhakta* knows the Lord will be with him beyond the journey of this life,—in life beyond the darkness of this life. The Lord is with His *bhakta* as the Lord of Light and Love beyond the darkness of death. And in the heart of His devotee the Lord kindleth,—the bright light of the Vision that sees !

\*

## MOTHER-LOVE

The sinner may well become a *bhakta* of the Lord, seeing the tender mother-love of the Lord. He dries the tears of a penitent harlot and she becomes His devotee. So Mary Magdelene becomes a devotee of Jesus and annoints His feet and gazes at

Him, again and again, wondering at His mother-love ! And a child becomes a *bhakta*, too. In the "Lotus of the Good Law" we read of little boys coming together in deep reverence and love to build a pile of stones to honor Buddha: and we read the following beautiful words in that ancient book:—"Even children who pile up, in play, little heaps of stones in devotion to the Buddha,—even they,—the children,—attain Buddhahood!" And in the Gita, Krishna gives us, in words of lyrical beauty, a picture representing the *bhakta* as coming to the Lord with a little gift as a little child:—"Whosoever in love doth offer Me a little leaf, a little flower, a little fruit, a little cup of water,—that gift of love I accept in joy!"

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### DOCTRINE OF SHARING

In adhyaya 3, Sri Krishna refers to the "Gods" and to man's duty to them. "Serve the Gods," the Master saith, "and the Gods shall yield thee grace." Who are the Gods? And what is it to serve them? In the Parsee scriptures, "Gods" are called "Fravashi": they are referred to as the "guardian spirits" of man. How may we serve them? Offer food to the poor and needy,—offer them food in the name of the Lord. If you cook for yourself alone, you are no better than a thief: and a thief is one who steals: he eats sin and drinks of sin,—says the Gita. "Spread not a feast all for yourselves,"—says Krishna. Share food, as a sacrifice, with the poor. In this doctrine of sharing is the hope of a new civilisation!

## ARJUNA'S TRANSFORMATION

Arjuna sees on the battlefield his Teachers and his relations,— sees Drona, the Acharya, and Bhishma Pitamaha : how can Arjuna fight them with his arrows and seek to kill them? Yet Krishna asks him to fight them, his dear and revered ones. “Drink this cup,” —is the Master’s word to his beloved pupil. The Master gives Arjuna a glance of grace : the Master giveth Arjuna the blessing of a loving heart : and Arjuna has the strength to carry his cross. Arjuna carries the cross even after the fight is finished. Till his road ends in the Great Renunciation, Arjuna carries the cross, feeling, again and again, that on him is still the Master’s hand. Blessed is Arjuna !

\*

## THE HEALING HAND

She comes to Him : she is a harlot, despised of the world. She weeps : and the Master, with His blessed hands, dries her tears ! So is she freed from the stains of sin : so is she given the Freedom of the New Way. It is the Way of Surrender to the Lord. And she becomes new. Blessed is she ! Krishna dries her tears : so does Krishna teach that he who would be a servant of men must heal the hearts of harlots and of the heavy-laden. The path to the Life Eternal is not “virtue” but “longing” for the Lord. The harlot is healed : her face now shines as shine the stars above the desert in a night of darkness!

## INDIA'S HOPE

The Kurukshetra crucified Krishna. Bharata, battered, broken, lay prostrate. And still she cries — broken and bleeding, her *kshatriya* order annihilated, her integrity destroyed. In Krishna's tragedy is India's hope: the agony of Krishna's life may yet be the beginning of a new life of India in the coming days.

\*

## THE DISINHERITED

Krishna claimed the poor, the lowly, the unclean, the disinherited as his own. To their claims on his sympathy, we alas! are deaf. Krishna's are they in time and eternity. When shall I claim them as my own and serve them as a servant of Krishna?

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## IN THE TAPOBANA

In a dream I saw the Master sitting alone in the heart of the *tapobana* of Brindaban. He was listening to the singing of birds; and he was talking to them, too. And then he took his Flute and played upon it in a wondrous way. In the music of his Flute, I heard the murmur of the river and the singing of the stars.

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## GITA AND THE UNIVERSITIES

Gita reveals Krishna as a Universal Mind recalling such great geniuses as Socrates in Greece, Pascal in France, Goethe in Germany. The universities of our days, whether in East or West, have missed the

universal vision of knowledge such as these great geniuses reflect and are no better than technical colleges devoted to a study of "utilities." In Krishna, we see activity nobly blended with serene solitude.

\*

### COSMIC VISION

The Gita combines the singing quality of its language with depth of thought and spiritual vision : and the tenderness of the Gita's *slokas* is blended with a heroic call to action and dedication to the Eternal. The Gita rises above the conflict of the two clans,—the Pandavas and the Kauravas,—to a profound search of the Soul and its restlessness until it finds its rest in a cosmic vision,—a vision of the Universal. Krishna is immanent in all. Arjuna's transformation is achieved through his awakening and progressive unfoldment of the powers within him,—the powers of the *atman*.

\*

### SCRIPTURES OF EDUCATION

The Gita is a part of the Epic, Mahabharata. It is poetry : did not Carlyle interpret history as, in the main, a kind of poetry ? The Mahabharata is, also, a means of Education. Some of the great heroes of our history, including Shivaji, were educated in mind and heart by the teaching of the Mahabharata. The Gita, too, I regard, as a document in history, and as a scripture of moral and spiritual education. India would be infinitely poorer if she lost her sense of the past, her reverence for her Great Traditions, her Hindu Heritage, her Ancient Wisdom enshrined



in the Vedas and the Upanishads, the Ramayana and the Mahabharata, the Gita and the Kural, the *Gurbani* and the *Santhani*, and her inspiration of the lives of her sages and saints, her heroes and martyrs, her Gurus and Acharyas,—her Rama and Krishna, her Buddha and Asoka, her Nanak and Kabir.

\*

### THE HEROIC IDEAL

Krishna asks Arjuna, again and again, to keep alive the heroic ideal. The heroic is the very heart of the Aryan character. Alexander marched with a huge army to India : he entered the Punjab : he established there a Greek colony : but at the great battle on the river Jhelum, he saw how heroic was the Punjab king, Porus : and the army of Alexander soon realised that it could not conquer India and refused to march further so that Alexander had to go back westward, leaving India, and to march towards Babylon where the conqueror, worn out, exhausted, fell ill and succumbed to fever.

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### SIMPLICITY AND CIVILIZATION

Simplicity is a mark of a vital nation : the Gita recognises the value of simplicity. This virtue was cultivated in Hindu homes, century after century, up to the days of the great Sikh Gurus. Megasthenes, the Greek envoy of Alexander's successor Selucus, tells us, in a record of his observations and experiences, that he paid several visits to Chandra Gupta's court at Patna and made a tour in several parts of India.

and was deeply impressed by the "general orderliness, and honesty and frugality" of the Indian people. "The Brahmins," says Megasthenes, "live a simple life and at their annual synod advise the king on affairs of the state."

\*

### SCIENCE AND WISDOM

India, you say, is free : India, I submit, is broken and still are her peasants poverty-stricken: they live in mud-built huts : and not a few of those who are born in the cities sleep on the road-side. What is their consolation? The Gita and the Ramayana. The intelligentsia imitate the bustling West : but some of the best minds of India are still swayed by the wisdom of Krishna and Kabir rather than by the science and technology of the West. Sometimes, I recall the words of the Hindu seer who says in the Ishopanishad :—"In darkness do they move who bow the knee to *avidya* (ignorance) : but in deeper darkness are they who worship *vidya* (unillumined science)." The Gita enshrines a wisdom which illuminates life and heals the heart.

\*

### THE MAN CREATIVE

Krishna is the Man Creative, and his word to Arjun is :—"Be a conqueror!" The Gita sings in praise of strength and courage and the sense of personal honour and the spirit that would see that the thread of the race is not broken.

## THE BRAHMIN

The Brahmin, according to the Gita, must establish himself, in Brahmin,—the Supreme. The Brahmin must renounce wordly honour and, through *tapasya* and *dhyana*, grow in the wisdom of the Spirit. The Brahmin must be a man of knowledge, or discernment. The Brahmin who covets wealth and worldly honour and comforts is no better than a *sudra*. Ajita, an ascetic, taught that “fools and wise alike, on the dissolution of the body, are cut off, annihilated and, after death, they are not,” This materialism was repudiated by the Brahmin of old : he renounced pleasures of the senses : he sought neither wealth nor power but communion with the *atman*. “On Me,” saith the Gita, “set thy mind : in Me let thine understanding dwell : so shall thou assuredly abide for ever in Me!”

\*

## RELEASE

What is the secret of Release from the wheel of Birth and Death? Renunciation,— true *sanyasa*, which is casting off all desire, all fruits of action. This true renunciation is peace. It is *Nirvana* : extinction of the flame of *trishna*.

As the extinction of a flame,  
Even so is the release of Man !

\*

## KNOW THYSELF

Sankhya,—is the doctrine of knowledge. Know thyself, O Arjuna! Therefore, know truly thine own heart : for in the heart shineth the light,—the light of

the *atman*. Knowing thine heart, thou shalt know, too, thine own worth,—the divine dignity of thy life. Surrender it not to the senses : see thy self and, in this seeing, see thy Lord. Behold the whole cosmos is doing service to the *atman* : the very stars serve thee! So keep away from carnal pleasures : seek thy joy in thy *dharma*, thy duty, in the Self within thee! Stand up! Arise ! Awake! Slumber not! The Infinite is within thee! Eternal *shakti* is within thee ! In bondage it lies : an *asura* keeps it chained! Arise ! Slay the *asura* with the sword of humility and wisdom. Awake! Break the chain! Be free!

\*

### SERVANTS OF THE ETERNAL KRISHNA

In Chapter XII, Krishna says He loveth most of all the blessed ones to whom 'tis life to live in faith and love. They are Krishna-intoxicated : they are God-men ! Their minds and hearts are surrendered unto Him! They seek not their own soul's salvation : they seek the service of the One Eternal Wisdom. They are servants of Eternal Krishna. Such servants are true *bhaktas* of the Lord. They shine like stars in darkness of the night. *Bhaktas* are servants of Eternal Krishna. They serve with the body, the tongue, the mind, the senses, the heart : they consecrate all they have and all they are to the One Supreme,—the Lord of Life and Love! The *bhakta* is the dedicated soul.

\*

### ABIDE IN FREEDOM

Life is testing thee. It wants thee to abstain. Work, but without egoism. Work, but be not

touched by the taint of work. Say :— “Nought of myself I do!” Act, detached from act! Act, in thought of the Eternal! Act, renouncing all sense of “I” or “ego.” Act, renouncing all fruits of Act! Act, following the Light of the *atman*, silently ! So mayst thou in action attain to endless peace. Act,—yet not to win credit but to serve the Eternal Krishna! Act, with thy gaze turned inward ! See how the earth acts! She moves round the sun, everyday, year in and year out : she moves noiselessly ! So act thou, without fuss, unhasting, resting in the Self ! Renew thy life through renunciation ! Give up *moha* ! Learn to surrender thy inclinations, thy affections, thy predilections, thy prejudices,—realising that all thou dost crave for and cling to is vanity, is ashes and dust! Resign thy all to Him who is the All-in-all! Be thou lord of the senses and thou wilt win victory! Command thy environment in the name of Him, thy Lord, to whom thou hast surrendered thy all : and thou wilt move in the world of sense, thy soul unstained even as the lotus-leaf is in the midst of waters, unstained by waters. Let go thy *ahankara*, thy “self-hood.” Be not passion-bound : withdraw within the Spirit. Sit thou still,—yet not idle,—sit thou at peace, godlike in “the city which hath nine gates.” To Arjuna the Lord declares (Adhyaya V, sloka 1) :—

“ *Him meditating still,  
Him seeking and with Him blended,  
Stayed on Him in every act,  
The souls illuminated, to Him devoted still,  
Their sins washed away by Wisdom,  
Reach the place of ‘no-return’  
And in Freedom for ever abide.*”

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## Gratitude

Our grateful thanks go out to our following friends and firms for their generous and liberal financial support to nourish the Mira Publications including the present Volume issued on the sacred occasion of the 98th Birthday of Revered Dadaji Sri T. L. Vaswani.

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